

# The CATHOLIC SCHOOL JOURNAL

December, 1940

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## The Month of Christmas

As we come to the month of Christmas, our first thought is a wish for a holy and happy Christmas to each reader of THE CATHOLIC SCHOOL JOURNAL.

### An Index for the Year

And this is the last issue of your Journal for 1940. We constantly are urging our readers, particularly the Sisters, to save all their copies to be bound, or at least filed, for future reference. Each year we publish a complete index to help you locate material on a given subject or special practical aids for any month. This year the index is bound into the December issue. It is placed in the middle of the magazine so that you can remove it and have it placed at the beginning or end of the volume.

### For Christmas Programs

In this issue you will find the material you wish for a Christmas program. There are two major plays (one begun in November) and a short dialog to teach the meaning of Christmas. There are two pieces of Christmas music, some Christmas decorations, Christmas teaching devices, and Christmas poems. You will want to consult this issue not only now but also in future years.

### And the Advertisements

Be sure to look over the advertisements. They are always suggestive to the up-to-date teacher in the matter of modern school furnishings, new teaching devices, new books, plays, stage equipment, duplicators, and many other things. This month the book publishers and some of the other firms offer some excellent suggestions for Christmas gifts. The parents of your pupils will appreciate these helps.

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## Christmas Candles and Candle Power



Big Christmas candles are fine decorations this month—but you wouldn't think of asking teachers or pupils to read by them. Yet, oddly enough, we still measure illumination for visual tasks in terms of "footcandles," the illumination on a small area of vertical surface one foot from an ordinary candle.

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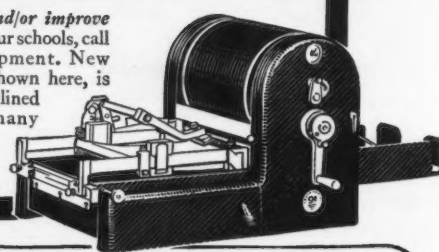
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# The CATHOLIC SCHOOL JOURNAL

Vol. 40

DECEMBER, 1940

No. 10

## Objectives of Catholic Secondary Education

Rev. Alfred F. Schnepf, S.M.

**N**OW that accrediting associations officially evaluate an educational institution in terms of its objectives, Catholic schools along with many others are being faced with the necessity of being able to state such objectives in precise language, instead of being satisfied with vague formulations in commencement addresses. To meet this "felt need," there was organized some years ago in the secondary school department of the National Catholic Educational Association a "Policies Committee." Under the intelligent and forceful leadership of the Reverend Julian Maline, S.J., this committee worked strenuously at a statement of objectives which would embody all the essentials of a Catholic philosophy of secondary education. The result was a carefully thought-out and beautifully worded statement in which the word *Catholic* received an emphasis which some even thought excessive.

In an endeavor to have the statement truly represent the thinking of Catholic educators throughout the country, the committee sent out copies and asked for criticisms. Many valuable ones were received, and incorporated into a revised document. There was one, however, which seemed to call for a complete rewriting. It suggested that an attempt be made to organize the necessarily long statement around a logical outline, not only with a view to more ready assimilation, but also to make it easier to criticize, especially from the point of view of completeness.

The committee, of the opinion that this was desirable if feasible, felt that the author of the criticism was the most logical (pardon!) person to reduce it to the concrete in tentative form. He was accordingly requested to submit at least an outline. This he did at the meeting of the executive board in April, 1940, at Kansas City. The outline, with whatever filling in the writer had been able to supply, was found acceptable. Another presentation of the same material was made the following

day at the general session of the secondary school department of the N.C.E.A., in order that all the members might be informed of what had been done, but more especially to enlist the co-operation which was obviously required if the statement was ever to be at all complete and balanced.

The same purpose of enlisting cooperation is the principal motivation of this article. It is therefore the writer's intention to begin by making known the plan of procedure adopted, and then to suggest how anybody interested in Catholic secondary education may contribute to rounding out the final statement of objectives.

### "Successful Living" as an Objective

To the Catholic, it is obvious that no sound discussion of objectives can take place unless a clear statement of the ultimate aim of education has come first. Off-hand, some such wording as, "The service of God in this world and life everlasting in the next," would seem to meet this need, but closer inspection will reveal its inadequacy for our purposes, inasmuch as there are many educational choices which are not made on a religious or ethical basis. The "service of God" is equally reconcilable with a scientific or a literary career, with Beethoven or Gershwin, with bare feet or patent-leather pumps. Now it is with things like these that education is largely concerned in practice, even in Catholic schools.

In an endeavor to hit on a phrase which would be comprehensive enough and yet not so vague as to be completely devoid of meaning, "Successful Living" has been tentatively selected. "Living" improves upon such primarily static concepts as knowledge, character, culture, and personality, and suggests the necessity of making education "practical" in the best sense of the word; while "successful" is sufficient qualification to get away from the formlessness of such terms as "growth" and "development." Both the adjective

and the noun in the selected phrase are flexible enough to be applicable to all ages and states of life, and comprehensive enough to cover all possible phases of education.

For the Catholic—and for many another—"In the Next World" and "In This World" furnish the obvious headings for a division of "Living." This perhaps is as good a place as any to remark that the members of this logical division, as well as those of the ones that are to follow, are not quite so mutually exclusive as may appear at first glance. Many elements of life and of education have to do both with this world and with the next. However, there is no doubt that the division is a complete one—it covers everything. The same remarks should be kept in mind for the rest of this discussion.

What we know of "Successful Living in the Next World" is not sufficiently detailed to permit of further classification. Hence the rest of our division will have to do exclusively with "Successful Living in This World." The small space given to the next world in our logical division should not, of course, be interpreted as a reflection on its importance.

### Life Is Social and Individual

Again with a caution against any suggestion of mutual exclusiveness, we can distinguish the social from the individual aspects of life. The first includes those objectives for which the existence of fellow humans is indispensable, the second those which would have to be envisaged even in the hypothetical case of a purely solitary existence.

Let us consider the individual aspects first. Here we must look to the development of the individual's capacities as well as to the maintenance of a certain balance in life. For development, any division of capacities will do, such as that into physical and mental, with a further subdivision of the latter, for example, into higher and





*"Adoration of the Shepherds,"*  
This painting is in the Samuel H. Kress Collection in the National Gallery of Art at Washington, D. C. Giorgione, of the Venetian school, lived from 1477 to 1510. Reproduced with permission. (from a painting by Giorgione.)

lower, and then further subdivisions almost *ad infinitum*. "Balance" is practically synonymous with "health," so that here again the division into mental and physical readily suggests itself.

For the social aspects of life, "satisfactions" to be derived may be considered to be either of an economic or of a noneconomic nature. Since economics deals with money or its equivalent in some form or another, and since there are two things we want to do with money, get it and spend it, objectives in this field are either those of earners or those of consumers.

The noneconomic phases of social life all have to do with adjustment of the individual in various social groups. Since "adjustment" means a fitting together, and since, to make two things fit, either or both may be modified, it seems inevitable to make again a twofold division here: adaptation to groups, and improvement of groups, or leadership. Since the manner of

adjustment varies perceptibly according to the size of the groups, it might be well to consider that matter under three separate headings: the family, intermediate groups, and the state.

For the convenience of the reader, the logical divisions thus sketchily presented will be reproduced here in schematic form:

#### AIM: SUCCESSFUL LIVING

- I. In the Next World
- II. In This World:
  - A. Individual aspects: satisfaction from:
    - a) Exercise of one's powers:
      - 1. Physical
        - 1) Sensory
        - 2) Muscular
      - 2. Mental
        - 1) Lower:
          - (a) Perception
          - (b) Imagination
          - (c) Memory
        - 2) Higher:
          - (a) Intellect
          - (b) Will

- b) Balance in life: health
  - 1. Mental (hierarchy of values: integration)
  - 2. Physical
- B. Social aspects: satisfaction of:
  - a) An economic nature:
    - 1. Vocational phase
    - 2. Consumers' phase
  - b) Of a noneconomic nature:
    - 1. Adjustment to groups
      - 1) Family
      - 2) Intermediate groups
      - 3) The state
    - 2. Improvement of groups: leadership

This logical plan, as the General Aim implies, is one of life primarily rather than of education, and assumes that education and its objectives should be thought of in terms of life rather than of traditional or academic subject matter. It is not our purpose to defend this plan and we are aware of many objections that could be raised against it. However, it does seem



to fill our need and is flexible enough to admit many improvements.

Now in order to turn this analysis of living into a statement of educational objectives, it is necessary to indicate, for each of the above divisions and subdivisions, the learnings which must be acquired in order that there may be "Successful Living" in all these respects. The number of "types of learning" which could be defined is not easily determined, but it will probably be sufficient for us to adopt a threefold division which is commonly used: that into knowledge, skill, and attitude.

### Knowledge, Skill, Attitude

It would evidently be impossible to enumerate all the knowledges, skills, and attitudes which make living successful. The goal of our present endeavor is to find, for each of the above divisions, a few comprehensive terms which will cover all the learnings of each type. As a preliminary step, it will be useful to make our

enumeration as long as necessary to insure completeness; the work of amalgamation and condensation will then be relatively easy.

In order to make all this more concrete for the reader, we present here as a sample the enumeration of objectives in our first big division, "Successful Living in the Next World":

#### KNOWLEDGE

Of Catholic doctrine and practice  
Of eternal principles  
Of the necessity of supernatural help

#### SKILL

In defending their belief  
In applying truth to personal conduct  
In habits of prayer, sacraments, good works  
In cooperation with grace

#### ATTITUDE

Personal conviction of truths of faith  
Devotion to Christ's divine Person  
Personal devotion to our Lady

For all the other divisions and subdivisions, similar lists have already been made.

Like this one, they are all incomplete and suffer from overlapping. In order that the statement as a whole may be satisfactory, it is necessary that these two defects be remedied.

This is more than a one-man job or even a one-committee job. The more cooperation there is, the greater the probability that the final product will be neither unbalanced nor incomplete.

The manner of cooperation is not difficult. Select any "territory" that interests you, and enumerate for it all the knowledges, skills, and attitudes which you think the graduate of a Catholic high school ought to have. Such a "territory" might be one of the divisions or subdivisions in the logical plan presented above, or some recognized field of academic subject matter.

Communications should be addressed to the writer at 1615 Cleveland Avenue, Chicago, Ill. He will be glad to answer questions or enter into discussions. Especially will he be happy to receive contributions of the kind indicated.

## Mental Hygiene for Pupil and Teacher

Sister M. Fridiana, P.S.S.F., Ph.D.

**A**N EXPERIMENTAL study, entitled "A Comparative Study of Some Measures of Emotional Stability in School Children," and having for its major purpose a careful inquiry into the emotional life of the child, crystallized some very important educational implications regarding mental hygiene and the school. The study referred to involved some 500 children of two elementary parochial schools. After the administration of four tests to measure emotional stability, careful analysis of the test results seemed to suggest to education the following issues:

First, experimental evidence points to the fact that emotional stability is something which grows with children as they advance in chronological age. This growth in stability or this process of building up controls may be disturbed, retarded, or arrested by imprudent overstimulation of the child on the part of the school.

### Speed Demon in School

A look into educational practice reveals the fact that teachers little realize the value of interpolated time<sup>1</sup> in the teaching of knowledge, skills, and appreciations. They make speed above all an essential requisite of successful performance. Competition of every kind results in rewards or prizes to those who work most rapidly. Speedy performance regardless of physical and mental conditions of the child, and irrespective of individual differences has become the pet fashion of a large number of teachers. With many teachers it matters

**EDITOR'S NOTE.** We are glad to have this opportunity to bring to teachers and parents Sister Fridiana's plea for mental hygiene. The author points out three important factors which tend to produce emotional instability in pupils. They are (1) hurry to cover the subject matter; (2) the condition of the teacher's nerves; (3) the physical health of the child. Principals, supervisors, and teachers should check their pupils and themselves on all three of these factors. See also the editorial in this issue on "Emotional Stability and Class Instruction" and in the November issue on "Hurry in School and Mental Health."

little whether or not a proper physical and mental base has been established for the tasks they require of the child; they keep on offering new material, drilling on facts of doubtful value, requiring the solution of  $x$  problems in  $y$  minutes until the victims are ready to collapse. It seems not too harsh to say that some schools appear to *rush* the hope of the nation to institutions for safekeeping. Speed indeed has become the spirit of the age and it has found its way into the classroom of the elementary school. The demand for speed disregards individual differences of pupils; it is not concerned with the emotional stress and strain resulting from failure to keep up with others. Symonds states:

It has been estimated that one out of twenty-two persons becomes a patient in a hospital for mental diseases in a generation

or lifetime, and that the chances of a white person fifteen years old contracting a psychosis or a severe incapacitating neurosis during a lifetime, whether sent to a hospital for mental diseases or not, are somewhere near one in ten.<sup>2</sup>

Here is food for thought for those teachers who, like machines, keep on feeding the minds of their charges without providing for proper settling periods. Nature herself is more kind and more prudent than many ambitious teachers. The study of the conduction of nerve impulses should enlighten us about the importance of interpolated time in the learning process. When a nerve has transmitted a nerve impulse, there follows a period during which it has completely lost its excitability and it will not respond to stimuli of any strength. How different some of our teachers act! Speed has become a mania with them. They do not even inquire whether there is a sufficiently strong physical and mental base upon which to erect educational structures. If a child is nervous and ill prepared for, or poorly adapted to a specific stimulus situation, the wise teacher will withdraw the stimulus for a while, then bring it back; in other words, she will build up a base by providing for prudent practice interspersed with sufficient rest or settling periods.

The daily schedule of classes should be so arranged as to have the more exacting work alternate with easier work and with play; for example, an arithmetic lesson

<sup>2</sup>Symonds, P. M., *Mental Hygiene of the School Child*, p. 8.

<sup>1</sup>Means a "lapse of time." — Editor.

should be followed by a period of penmanship, physical education, drawing, construction work, or singing, rather than by a strenuous lesson in grammar or reading. Recess periods should be planned to break up the strain of a long school session. Both work and play periods should be suited in length to the age of the pupils. Serious thought should be given to the selection of school exercises and activities that safeguard the mental health of the pupils and thus improve the growth in nervous or emotional stability.

Here we would forward a plea, a strong plea for our elementary parochial schools to devote more time to play and gymnastic exercises. Such play should be out-of-door play, with a great deal of running on a playground that has plenty of sunshine and fresh air. Play offers an opportunity for catharsis and teaches boys and girls to get along with others in wholesome activities.

### The Percentage Demon

A second educational implication arising from our study indicates the importance of the teacher as a factor in the growth process of emotional stability on the part of the child. There are still teachers who think more of grades and discipline than of studying the mental and emotional make-up of their pupils. So long as the children make below 75 or 85 per cent, whatever the meaning of these vague numbers may be, they cannot stay in their rooms; they are crowded out by spirit and tone. The whole school atmosphere is such that the child feels he is not wanted; he becomes nervous and irritated, and instead of building up emotional control he proceeds slowly on the road of instability toward a hospital for the mentally deranged and emotionally incompetent.

### Eliminate Nervous Teachers

Teachers should realize that every child needs some task in which he can succeed and which makes him feel respected among his fellow classmates. They need to learn the art of genuine praise and cultivation of such qualities as sympathy and patience, which contribute greatly to the emotional health of the child. Even today, caricatures of teachers often picture a nervous, high-strung individual, *ready to fly to pieces* on the least provocation. Such pictures serve to point out that nervous instability is a trait of many teachers. Realizing the detrimental effect of a nervous personality on the mental health of the child, the unstable teacher should study her situation, examine the underlying causes of her condition, and take the necessary remedial measures.

Teacher-training institutions should offer courses in mental hygiene and thus prepare the teachers of our children to recognize in themselves as well as in their charges the early danger signals of a pathological emotional instability. Many elementary teachers are aware of their important mental-hygiene function; their eagerness

### BEFORE THE PALING OF THE STARS

Before the paling of the stars,  
Before the winter morn,  
Before the earliest cockerow,  
Jesus Christ was born;  
Born in a stable,  
Cradled in a manger,  
In the world His hands had made  
Born a stranger.

Priest and king lay fast asleep  
In Jerusalem,  
Young and old lay fast asleep  
In crowded Bethlehem:  
Saint and angel, ox and ass,  
Kept a watch together  
Before the Christmas daybreak  
In the winter weather.

Jesus on His Mother's breast  
In the stable cold,  
Spotless Lamb of God was He,  
Shepherd of the fold;  
Let us kneel with Mary Maid,  
With Joseph, bent and hoary  
With saint and angel, ox and ass,  
To hail the King of Glory.

—Christina G. Rosetti

for help is evident to anyone who has worked with them. Carleton Washburne, superintendent of schools, Winnetka, Ill., charges teacher-training institutions to turn out teachers adequately sensitized to mental-hygiene problems. He states:

It is our job in the training of teachers to develop them not merely as teachers but as persons; to see that their own personality is an integrated personality; that they have a job of living, a broad philosophy of life; that each is the sort of person who unconsciously will influence in a desirable way the lives of the children who come in contact with her.

Each teacher needs to be trained, also, in an understanding of the mental-hygiene approach to children's problems, in an understanding of what is back of external behavior. A child is misbehaving, is doing poor work in school, is showing off, is doing various kinds of things that are harmful—what is back of it? If the teacher is using the repressive kind of discipline, she will have a bad influence upon the emotional life of the child. If she herself is poised, a well-developed person, if she has a joy in her own work that makes it possible for her to find personal satisfaction in it, if she is able to look into the life of each child and to see what is the mainspring back of various kinds of behavior, so that she becomes a diagnostician rather than merely a teacher, then she will be able to do a great deal toward bringing about a sane, balanced, desirable emotional life on the part of the children.<sup>3</sup>

<sup>3</sup>Washburne, Carleton, "The Teacher and the Emotional Life of the Child," *The Child's Emotions*. Proceedings of the Mid-West Conference on Character Development. Pp. 330-331.

There is a third implication emerging from our study. It is the obligation devolving upon the school to do all in its power to improve the physical health of the pupils. From a study of the records of very unstable children it became evident that in almost every case emotional instability was tangled with some physical defect such as poor general health, underweight condition, undernourishment, eye trouble, speech defects, glandular diseases, etc. It seems, then, fair to conclude that emotional stability is in part a function of physical health.

Here, the writer is thinking of a highly unstable thirteen-year-old girl who suffers from hyperthyroidism. Oversecretion of the thyroid gland, in her case, has produced extreme nervousness and instability. The child has been referred to a capable physician and by means of thyroid therapy the emotional health of the girl will probably improve.

There is the case of an extremely unstable, undernourished, underweight, and anemic child in Grade IV. Although he has an I.Q. of 120, as measured by the Binet Intelligence Test, he was unable to meet the requirements for promotion to Grade V. He is easily fatigued, restless, and irritable. His physical condition was brought to the attention of some kind and well-to-do friends who have pledged to give material assistance in the form of milk and other food until the parents of the child shall be in better financial circumstances. We hope that, with proper food and care, the vital energy of this pupil will be rebuilt and that soon he will be back on the road to health, stability, and educational success.

### A Serious Obligation

Cases such as described above point out the obligation of the school to do all in its power to remedy the physical handicaps of its pupils and to foster good health habits, including diet, exercise and play, rest, sleep, fresh air, and so on. Here should be mentioned correction of speech defects which, in one case of our study, proved, in part at least, to be the cause of emotional instability. The attention of the school to the physical well-being of its pupils may not be the cure of emotional instability; yet, at least, it provides a foundation for improvement in the right direction.

We close the present discussion with the urged appeal that the school enlist the co-operative assistance of all who share responsibility for the proper emotional development of the child—administrators, supervisors, teachers, physicians, nurses, visiting teachers, and parents of the pupils. These agencies should be enlightened as to the detrimental effect of overstimulation on the mental health of the child, the importance of their own emotional adjustment, and the necessity of caring for the physical health of their charges.



# Liturgy in the Program of Instruction<sup>\*</sup>

Rev. Joseph H. Ostdiek, M.A.

ON DECEMBER 18, 1939, Heywood Broun, the prominent columnist and president of the American Newspaper Guild, went untimely to his death at the age of 51. He had been converted to the Catholic Church but seven months before. Among the reasons for his conversion he stressed, strange to say, his strong attraction to the corporate worship of the Church. "I want a religion with a social aspect," he said. "If, therefore, I could take this individual sacrifice of mine and tie it up with the sacrifice of millions of others, so as to form a great corporate prayer and corporate sacrifice and thus to influence those who are on the fringe of the corporation, then would I feel that my individual prayer and sacrifice were pleasing to God. That spiritual corporation I believe to be the Catholic Church."

No doubt many were astounded to learn that social worship flowing from membership in the Mystical Body of Christ made so strong an appeal to this modern mind. Is it possible that this generation will see many other prominent figures turn their backs upon the religions that idolize private opinion and individual worship, and seek their salvation in the Church that saves souls by both external and internal service, by both liturgical and private worship? There can be no question that the Church's liturgy is one of her greatest assets. It is, therefore, entitled to a prominent place in the program of religious instruction.

## Meaning of Liturgy

To discuss our topic accurately we must form a definite notion of what liturgy is. It is often defined as the Church's official worship. Note that it is public, not private; corporate, not individual. It is the voice of Christ's Spouse speaking to heaven through established forms and ceremonies. These means of expression include the Mass, the sacraments, the official prayers and chants, the sacramentals, the sacred seasons, feasts, and places. The liturgical services constitute the official group worship of the Church and fall under the meticulous regulation of the Sacred Congregation of Rites. Strictly speaking, all devotions whether public or private that do not bear the stamp of official approval and regulation cannot own the name of liturgical.

The liturgy of the Church can be viewed under three aspects; that is (1) as an expression of worship; (2) as a source of grace; and (3) as a means of instruction. Since we are considering the place and function of liturgy in the religion program, it will serve our purpose to elaborate these three points.

Our holy religion teaches us that we

have been placed in this world to serve God and to save our souls. We realize these two purposes at the same time by the same acts. For whatever we do to serve our God also contributes to our salvation. Similarly the twofold purpose of the liturgy, which Pius X stated in his "Motu Proprio on Sacred Music" is "the glory of God and the sanctification and edification of the faithful," is served by the same acts. For in so far as we participate in the liturgy and thus promote the glory of God, we also share in the graces that attach to these actions and thus further our sanctification. To use the familiar expression then, we kill two birds with one stone: We engage in the worship of God and by the same token we gain the grace of God. Obviously the consideration of liturgy both as an expression of worship and as a source of grace admits of one and the same treatment.

## Participation in the Liturgy

The saintly Pius X who sought "to restore all things in Christ" said, "The primary and indispensable source of the true Christian spirit is the active participation in the most holy mysteries and in the public and solemn prayers of the Church" (*Motu Proprio*, 1903). Thus the Holy Father regarded the liturgy as the fountain from which the faithful should draw the waters of grace. Active participation, he indicated, is the means of tapping this bountiful supply of life. But how can anyone participate actively, intelligently, and worthily in the liturgical services without previous instruction and training? How can anyone "pray the Mass" or "live the Mass" as Pius X urged, unless he be introduced to the nature, meaning, prayers, and ceremonies of this great action. Even the sacraments and the sacramentals call for certain dispositions in the recipients. The absolution of the priest avails naught unless the penitent be contrite. The Sacred Host in Holy Communion brings not life but death to the unprepared and the unworthy. The sacramentals, which the theologians tell us work *ex opere operantis*, depend entirely for their effect upon the faith, the understanding, and activity of those who use them. For example, what would be the sense or the gain in making the Sign of the Cross unless one knew and believed in the unity and trinity of God, the Incarnation, and the redemption of man through the Cross of Christ. Evidently we cannot express worship or obtain grace through the liturgy unless we have received appropriate instruction and training. The implication is obvious that, in the program of instruction, doctrine and liturgy should be correlated and should both be accorded adequate treatment.

## Liturgy, a Means of Instruction

Let us now consider the educational value of the liturgy. The late Pope Pius XI stated in his encyclical on the "Kingship of Christ": "The annual celebration of the sacred mysteries is more effective in informing people about the faith and in bringing to them the joys of spiritual life than solemn pronouncements of the teaching Church. . . . The former speak but once; the latter every year and forever. The former bring a saving touch to the intellect; the latter influence not only the mind but the heart and man's whole nature. Being composed of body and soul, man needs to be aroused by external solemnities so that, through the variety and beauty of the sacred liturgy, he may receive the divine teachings in his soul and, then changing them into his own substance and blood, may use them to advance in spiritual life" (Ryan's *Encyclicals of Pius XI*, p. 144).

The full import of these words seems to be grasped by the great Catholic educator, Dr. Maria Montessori, foundress of several activity schools in Europe. She writes, "The liturgy, magnificent expression of the content of faith, may well be called the pedagogical method of the Catholic Church, which, not satisfied with teaching by word preached to the faithful, makes the various acts of religion real, makes them, as it were, live, and allows the people to take part in them every day. And to find life-giving food for his soul the child has but to open these portals resplendent with divine light, portals resplendent with all the solemnity given to them through the ages, by the lives of the saints, who found in the liturgy a means of fructifying the virgin soil of the souls open to the sweet influence of divine grace" (*The Child in the Church*, p. XIV). The manual for the *Catholic Faith Catechism*, p. 52, pays due tribute to the liturgy in these words: "Liturgy has been called dogma on its knees; it might also be called the Church in prayerful action; and the recurring seasons and feasts enable us to live the life of Christ and His Church."

Since liturgy expresses and applies the truths of religion, it can play an important part in the instructional procedure. It would seem reasonable to utilize liturgy in the teaching step called presentation where it could take the place of the religious picture and sacred story. It would provide the setting and subject for an explanation of religious truths and facts. For example, an exemplification of the ceremony of confirmation would serve to set the stage, create the interest, and provide the external instrumentalities for a study of the doctrine, nature, and effects of this sacra-

<sup>\*</sup>A paper read at the Sixth National Catechetical Congress, held at Los Angeles, Calif., October 12-15, 1940. Father Ostdiek is director of the Confraternity of Christian Doctrine, at Omaha, Nebr.



ment. Several of our modern books in religion follow this procedure.

Some elements of the liturgy are so large that they call for separate treatment. The Mass, for example, is so big a subject that many weeks can be spent on the study of its liturgy. Yet some danger lurks in the practice of studying liturgy as an independent and separate subject. It can easily deteriorate into a pursuit that neglects the doctrine and spirit from which it draws its meaning and its life. For example, a study of the sacred vestments can easily evolve into an activity that would have more value in a garmentmaking course than a religion program. Pope Pius XI warned against this abuse when he wrote, "People make a great deal of the liturgy in our day, but not always as they ought or we would wish. Frequently too much importance is attached to its external aspect, to material things, whereas it is the spirit that is important: to pray in accord with the spirit of the praying Church." The moment that liturgy ceases to influence the spirit, it loses its value

as a religious agency and has no place in the program of religious instruction.

### Liturgy of Contrition

Contrition shapes up into a liturgical exercise in the "Act of Contrition" and the "Confiteor" which are official prayers of the Church. The meaning and wording of these prayers have to be carefully explained by the teacher and accurately learned by the pupils. In order to intensify and strengthen the sorrow of the soul, postures and actions of the body have to be utilized. The poor Publican in the Gospel has taught us the proper way to express contrition. The inspired narrative tells us that this poor mortal "standing afar off, would not so much as lift his eyes towards heaven; but struck his breast saying: O God, be merciful to me a sinner" (Luke 18:13).

This act of contrition is perfect in all respects. It combines the visible with the invisible, the external with the internal. It utilizes the posture and action of the body both to intensify and to manifest

the grief of the soul. Thus the body and soul unite to express sorrow and move God to mercy.

The liturgical aspects of this performance, that is to say, the posture of the body, the thumping of the breast, and the saying of the words, are external and physical. They are learned by self-activity and repetition. To them the pedagogical principle, "we learn to do by doing," literally applies. Hence pupils have to be drilled long and patiently until they have mastered the expression of contrition in all its external details. Moreover, in learning to go to confession they must be trained by practice and repetition to recite in their hearts the Act of Contrition immediately after the examination of conscience, so that they will have sorrow and amendment in their souls before confessing their sins to the priest. Careful instruction and training in these practical matters will obviate serious mistakes and insure the fulfillment of the conditions necessary for the forgiveness of sin.

# The Annual Diocesan School Report

Clement Holland, M.A.

CATHOLIC education in the United States is administered on a decentralized basis with the program of schooling varying from diocese to diocese. With more than one hundred dioceses in our country one can readily realize the possible extent of variability in some phases of the school program.

Since the advent of the diocesan superintendent of schools as the chief school officer of a diocese, a better organized and co-ordinated plan for the Catholic schools has been developing in many places under their direction. These superintendents have observed the use of annual reports by both business and educational institutions as an administrative technique of value.

It was, therefore, but natural to find Annual Diocesan School Reports coming into being about the beginning of the present century. Their continued use is, no doubt, motivated by the realization of the soundness of the following statement in the 1939 *Brooklyn Diocesan Educational Yearbook*:

"This report is the twenty-first presentation to the clergy, religious, and people, of the state of Catholic education within the diocese. Ever since the fall of 1919 an annual statement of this sort has rendered an accurate and inspiring account of our stewardship.

"The schools belong fundamentally to the people. An accounting is due them in a spirit of praise for the financial and personal support given them and in an atmosphere of admiration for staff and results."

In order to gain some idea of the state of Catholic education in the different parts

of the country and also to examine the extent and manner in which annual reports are used to report educational stewardship, the following study was set up in the fall of 1939.

### The Study

The 50 archdioceses and dioceses having the largest Catholic population were selected for the study. They represented about 85 per cent of the Catholic population of the United States. A letter requesting a copy of the latest school report, if published and available for distribution, was sent to each of 46 diocesan school superintendents. In four dioceses personal inquiry obviated the necessity of written communication. Postage was enclosed to cover the return mailing cost of an average-size report. A self-addressed return post card was also enclosed which was arranged for checking in case no report was published or available for distribution.

The results obtained from this procedure were gratifying. Eighteen superintendents sent copies of their most recent report. Sixteen others returned cards checked to

indicate the reason why no report had been sent, to give a 73 per cent response to the initial request. Follow-up letters resulted in the return of additional cards and reports as indicated in Table No. 1. In most cases the reports covered the 1938-39 school year.

From this data it can be observed that slightly less than one half of the dioceses studied use the published and distributed report. Some superintendents reported the use of a single typed or a personal oral report to their ecclesiastical superior.

Seven of the reports came from the middle Atlantic area, six from the mid-west, three from New England, one from the west, and one from the south.

### Titles

The titles used to designate the annual school reports varied as indicated in Table No. 2. Six reports used (33rd, 4th, etc.) as a part of the title with (33rd) being the oldest title and (4th) the most recent title found. Some reports may be older as well as of more recent origin than those mentioned above, because of the omission of the number or year of the report.

### Form, Size, Color, Cover, Etc.

Fifteen reports were presented in the form of printed bulletins, two were printed in the diocesan newspaper, and one was mimeographed.

In concluding the analysis of the mechanical characteristics of these reports, 13 were found to be 9 by 6 in. in size, with the remaining five ranging from

TABLE NO. 1  
Diocesan Superintendents' Response to Request for Annual Report

Dioceses returning reports.....	18
Dioceses not publishing reports*.....	22
Published but not available.....	3
No reply.....	7
Total .....	50

\*Four dioceses making oral reports included.

TABLE NO. 2

Classification of Titles Used in Diocesan School Report

Title	No.
(33rd, 11th, etc.) Annual School Report...	6
Annual School or Educational Report....	4
Parish School Bulletin or Report.....	2
Newspaper .....	2
Official or Educational Yearbook.....	2
Miscellaneous .....	2

8 by 6 in. in size to the two printed in regular eight-column newspapers. The longest report contained 113 pages. The shortest consisted of eight pages with the mean number of pages found being 34.

Twelve used stiff cardboard covers and four had paper covers. The cover colors ranged through seven different colors with white, green, and blue predominating. A few reports were obviously designed with "eye color appeal" in mind, with attractive looking covers and many pictures. The type and paper used added to their appeal to the lay reading public.

One report contained 19 pictures of school activities, buildings, and administrators. Eight reports contained no pictures and six contained one picture only. The most frequently appearing picture was that of the bishop.

#### Contents of First Four Pages

In reading the reports the cover and first three pages appeared to carry, in many cases, uniform content. An analysis was made of these pages to determine which items appeared most frequently and on which pages they occurred.

The results are given in Table No. 3 which shows that the first six items starting with the title are to be found quite consistently either on the cover or in the very early part of the document.

Only four reports contained a table of contents or index either of which would make a report averaging 34 pages in length more usable. Features such as school calendars, date issued, and the administrative staff were not indicated in several reports. The first four items in the table appear more frequently on the first few pages.

The remaining items, when present, are scattered throughout the report.

#### Letter of Transmittal

A rather important part of some of the reports is the letter of transmittal. Such a letter is a device frequently used by

department heads when reports are transmitted to their superior officer.

Diocesan superintendents prefaced reports with such an introductory letter addressed to their bishop in 11 of the cases studied. The form and content of the letters varied. In one instance the entire report was included while in others the letter was rather brief and general with the body of the report following the letter. In the transmittal letters examined, 48 different topics were mentioned. A list of the most frequently discussed topics is contained in Table No. 4.

TABLE NO. 4

Frequency of Items Mentioned in Letters of Transmittal Found in Eleven Diocesan School Reports

Items Mentioned	No. of Times Mentioned
Enrollment and changes in.....	6
Teaching, training standards, etc.....	5
Religion .....	4
Graduates .....	4
Health Program .....	4
High Schools.....	4
School Music.....	3
Decline in School Population.....	3
Obituary .....	3
Elementary Schools.....	2
Recent Legislation.....	2
New Schools .....	2
Others .....	8

In a large number of cases when one of the above topics was discussed, various recommendations were suggested.

The chief problem in regard to the letter of transmittal would seem to be its length and detail. Should the body of the report be in the letter, or should the letter contain only points to be stressed?

#### Additional Content

Seven reports contained no letter of transmittal and several of those having letters placed a large portion of their reports outside the letter. In each of these cases a careful analysis was made to discover new topics and also to determine changes in frequency rank with Table No. 4.

In general the same approximate rank was maintained with discussion of enrollment and changes in it being most frequently treated. Fifty-five separate topics were listed, of which 20 had not previously been discussed.

In order to see the emphasis placed on

TABLE NO. 3

Content Analysis of Pages of Annual School Reports with Emphasis on the First Four Pages

Terms Present	Cover	1st page	2nd page	3rd page	Other pages	Total
Title .....	17					17
Period Covered.....	12	1	1	1	2	17
No. (33rd, etc.).....	9				1	10
Coat of Arms.....	8				1	9
Superintendent's Office.....	5	1	1	1	5	13
Date Issued.....	5			1	4	10
Bishop's Picture.....		1	1	1	7	10
Administration Staff.....				1	8	9
School Board.....				1	7	8
School Calendar.....				1	4	5
Table of Contents or Index.....				1	3	4

TABLE NO. 5

Various Topics Treated According to Frequency of Occurrence Some Place in Annual Diocesan Reports

Topics	Frequency
	Yes No
Elementary, Secondary Statistics	18 0
Recapitulation or Summary .....	17 1
Teaching Communities .....	13 5
Urban, Rural Statistics.....	13 5
Diocesan Supervisors.....	12 6
Communities by Schools.....	11 7
Alphabetical List of All Schools	10 8
Obituary, Necrology .....	8 10
Adopted Textbooks .....	6 12
Official School Regulations.....	5 13

different subjects appearing somewhere in the report, Tables No. 5 and No. 6 are given below:

In statistical compilations considerable variability was found. A few reports gave very detailed data, while others gave more general numerical information. For example, in some cases, rural and urban data were separated and also the schools were classified according to enrollment by parish, diocesan, or institutional types. While 13 reports gave a list of religious communities teaching in the diocese, only 11 gave the schools taught by each community and five did not list religious teaching communities at all. Twelve reports gave the names of all diocesan supervisors. Lists of adopted textbooks and school regulations appear rather infrequently.

Table No. 6 is a duplication of Table No. 5, No. 3 and No. 4 in some respects, although it is somewhat more detailed and it contains some items not previously mentioned.

In some cases topics were treated together under one heading such as statistics, enrollment, and changes in enrollment which has resulted in some overlapping and duplication in the tables.

TABLE NO. 6

Summary of the Number of Times Various Topics Were Discussed at Least Once Somewhere in a Report

Topics	Frequency
	Yes No
Enrollment .....	18 0
Teachers .....	14 4
Health Education.....	12 6
Graduates .....	11 7
Aims .....	10 8
High School or Elementary.....	9 9
Curriculum or Course of Study..	9 9
Music Education.....	8 10
Supervision .....	7 11
Test, Examinations .....	7 11
Contests .....	7 11
State Laws on Education.....	6 12
Finances .....	5 13
Guidance .....	5 13
Safety Education.....	4 14

Table No. 6 indicates that each of the 18 reports discussed the topic of enrollment somewhere in the report at least once. Safety education was discussed in four reports.

Topics other than those listed in tables included boy and girl scout work, home-school associations, school paper, 4-H



clubs, religious vacation schools, special education, and some 20 other phases of work carried on in Catholic schools.

Catholic school finance and guidance received limited treatment and were discussed in only five reports. As a criterion for the inclusion of a topic, "as discussed," at least four or five lines or a paragraph was required. In some reports several pages were given over to a topic.

### Individuality of Reports

As the data has previously pointed out, no two reports were exactly alike. In analyzing them one cannot fail to note their individuality and the fact that each one usually contains one or more topics which are emphasized. For example, one report was largely devoted to papers which were read at the annual diocesan teachers' meeting. Another report discusses "recent legislation" and "looking to the future" at length. Health services offered in the parochial school are given considerable space in several. Music in the schools and the Confraternity of Christian Doctrine received considerable space in two reports. One report emphasized parochial school papers, by listing the names and staffs of all in the diocese. Home-school associations,

scout troops, study clubs, and 4-H clubs are also listed by city.

One educational report is only a part of a general diocesan yearbook and another is divided about equally between the statistics, regulations, etc., and several professional papers reprinted in full, which had been read at a teachers' conference.

Religious vacation schools and school contests were emphasized in the last two reports examined.

### Summary

This study of the Annual Diocesan School Report showed that on the basis of the returns secured, less than half of the 50 largest Catholic dioceses in the United States issued public written reports available for general distribution.

The most common form used was a printed bulletin, 9 by 6 in., containing 34 pages of material bound with a cardboard cover. Contents varied with school enrollment and related statistics occupying the position of greatest frequency.

A rather safe general conclusion would be that superintendents use the Annual Report as a device for acquainting clergy, teachers, parents, and the public with an account of their stewardship.

## Those Horrid Interruptions

*Sister Agnes Vincent, S.S.J.*

YOU rise with a sigh of satisfaction. You have just made out a clever plan for the week, which took account of that geography examination you hope to have the youngsters ready for next Thursday, that spelling contest with the other sixth grade next week, the exhibit, which isn't very far away now, and that English project which, with all your minutes planned to their fill, you hope to have out of your way by the end of the week.

Just then an apologetic voice comes from across the community room table (or what have you?). "Sister, may I take your group tomorrow for Confirmation practice?" (You hadn't remembered that in your plan. You mentally scratch out Monday's Christian Doctrine plan. It was new work on the Holy Eucharist, and all must be there for that.)

"Yes, surely, Sister," you answer, as gracefully as the grace that is in you allows.

Monday morning blues are just scattering now a bit. You are in the midst of arithmetic. Dickie's attention, having been recalled three times, has just been anchored finally; Joey, your darling twice-in-each grader, has stopped playing with that rubber band, and is really enjoying your voice, if not your subject matter; Jane has stopped pouting over the scolding she just got for not having Monday's assignment; in short, you're just beginning to get some place with decimals when suddenly the inevitably highly strung music teacher bursts in with, "Sister, I must have the band for half an hour. We're having President Lawrence from Cedarside this afternoon, and the band needs brushing up!" Your

nerve control is good for the children's sake. More cannot be said.

Of course, President Lawrence interrupts the English lesson for that afternoon, but you have the rest of the week, you console yourself. You will never learn!

Well, let us not prolong the picture. We all know how it goes. There's the "banking lady," the traffic cop, the nurse, the movie on vitamins, and, in a place holy and not to be questioned, the Reverend Fathers—One, Two, and possibly Three. You are use to it all, of course, and take it as it comes, but the wear and tear is felt in frayed nerves and is shown at times in manners pardonable, perhaps, but not enviable as a pattern.

Then some day, when the quiet of the chapel is enfolding you and there is just enough ease from the rush and fret to help you think sanely, you hear a little Voice within you, and you let it have its say:

"After all, what am I trying to give my pupils? That wonderful thing called a Catholic education, for which I saw my parents skimping for me, for which I know the parents of my boys and girls are making all their sacrifices, confident that they will be well worth while. I know the slogan of leaders in our public school system and their boast that they train the whole child. I know, too, that Catholic education alone can claim to train the whole child, because she, the Church, takes account of the whence, the what, the whither—the origin of the child from the Hand of God, the make-up of the child, body and soul, and his goal, Eternal Life."

You begin to feel a little humble as you think of the open exasperation you displayed when the boy came to the school door Friday with news that a man from the CCC was going to address the children on the value of trees.

"If Catholic education should train the whole child," you reason, "and this is our boast, who am I to think that my puny contribution is all that matters? Hasn't each and every one of these interruptions a very real place in the program? Do not these men and women who crowd into my busy day bring much with them for the development of these precious boys and girls in my charge? Yes, I admit, if my boys and girls got only what I could give, they would be poor indeed.

"Welcome then, first of all, the dear, zealous priest who knows his duty and brings before my pupils, in his very self, the Church's authority and Christ, her Spouse.

"Welcome to the poor harassed music teacher. Her contribution can only be told by those who from her have learned the release of pent-up emotion through the God-given medium of song. The music teacher is dealing with a delicate instrument all day long, and in her approach to the just as delicate instrument of the teacher's nervous system—well, may she meet with my sympathy and my utter cooperation, henceforth.

"Yes, welcome to you, Lady Nurse. You bring my charges health of body; and the body is handmaid of the soul.

"Welcome to you all, ladies and gentlemen, who bring your world in with you and teach my pupils by their contact with your personalities, by their experience with your separate walks of life, far more than I could ever hope to, of the world into which they so soon must step. Here right within our school, my pupils are learning what a wonderful, what a complex thing is this civilization of ours. Here they can make their comparisons, here perhaps judge what lifework most attracts them."

Then "the wee, small Voice" makes a practical suggestion. You always meant to get to that yearly plan. You go out. You look over the whole year's work, subject by subject. You divide each into months and weeks. You are amazed at the amount of time really allowed for each subject. You feel freer, lighter. You have regained your poise. Henceforth you can give a sense of security to your pupils. You have let all the light come flooding into your schoolroom through every window. And best of all, be sure, your Creator is smiling on you for your cooperation in His work, and His smile is a blessing of increase in the fruit of your labor.

### Did They Have a Vocation?

We might be surprised if we knew the number of young people who once thought seriously of giving their lives to God in the priesthood or religious state, but who, after going through a high school where slight attention is given to vocation development, graduate with every such notion forgotten, and with every intention of spending their lives in the pursuit of worldly ends. — Brother John Joseph, C.F.X., "The Faculty Adviser."



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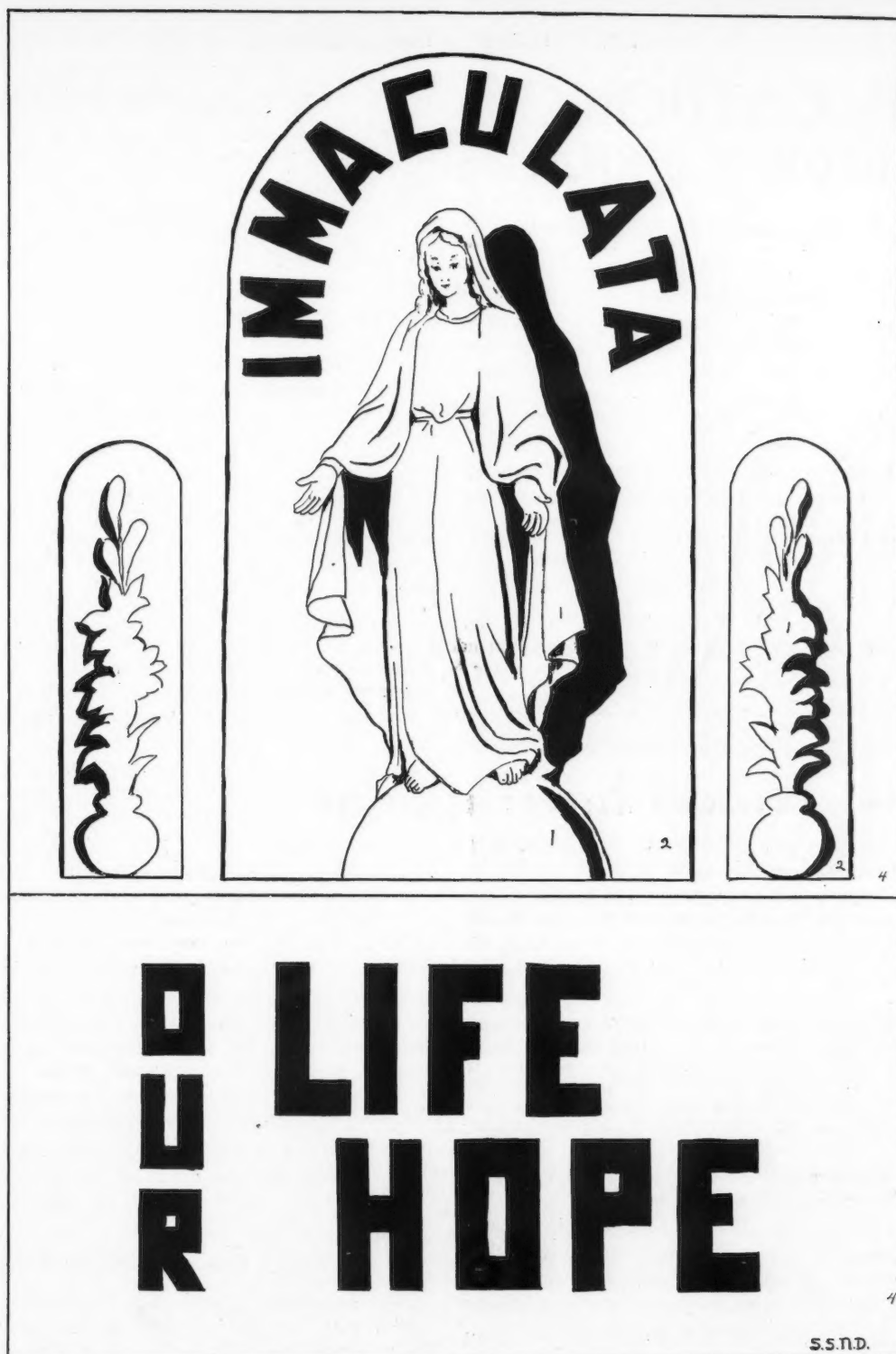
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#### A PRAYER TO MARY

O Mary! hope of those who truly love thee,  
Bright star of hope that lights life's troubled sea.  
Be with me when the tempest rages round me,  
And should I fall, O Mother! plead for me.

Ask thy dear Son, who nothing can refuse thee,  
To lead me back from paths beset with sin;  
Give me the grace His Sacred Heart to honor —  
Teach me to scorn the world's false pomp and din.

Help me when death's dark shadows hover o'er me  
And earth's vain, transient joys are fleeting by

To kiss the cross that Jesus holds before me,  
And bless the day that sorrow made me sigh.

You, who, dear Mother, drank your cup of sorrow  
Down to the dregs on Calvary's darkened hill,  
Help me to bear with grace and resignation  
The pangs of death when 'tis God's holy will.

Teach me that life at best is but a trial,  
Its pathways strewn with dangers all the way;  
That heaven is only won by those who struggle  
And pray unceasingly from day to day.

— Henry A. Magee, in "The Irish Catholic."

# The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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## A Holy Christmas To You

This can hardly be a Merry Christmas, but it should be a Blessed Christmastide. In this world in which we live we have seen *force* take the place of good will, of neighborliness, and of love among and between people. We have seen hatred made into a cult and cultivated on an international scale. We have a new proclamation of the Nordic nonsense about superiority.

We must pray, and we must make the object of our prayers the object of our lives. What are the things that should be included in this object of our prayers and our life?

To restore good will among men.

To promote faith in the instruments of international cooperation.

To help remove the deluded and sanguinary leaders of Europe from their position of power.

To help reduce force as a means of aggression in national policies, and make it a cooperative instrument in sustaining, during a probationary period, a world order built on justice.

In achieving these and other objectives of the Christian world view we can repeat the angelic announcement, "*Peace on earth to men of good will.*"

And if we have in ourselves and cultivate in our students *good will*, then the old wish this year takes this form:

"*A Holy Christmas, and a truly Blessed New Year.*"

If we achieve that, how we shall rejoice that Christmas will again be merry and joyous and the New Year prosperous and happy, because men will again realize the meaning of Christmas:

*For unto you is born a Saviour.*

E. A. F.

## On Caring For Our Own

Last month we asked: What shall we do with the pupil who has become a behavior problem in a parochial school? The term "behavior" problem should be amended to include also "educational" problem. While a pupil who is a behavior problem is frequently retarded in his studies, it often happens that the retarded pupil causes no trouble of a disciplinary nature.

Pupils who are behavior problems and educational problems are likely to be found in the best of schools. Those in our schools are our problems. It is up to us to teach them to keep the Commandments and to become as useful citizens as their mental and physical endowments will permit. They are often the ones who are in greatest need of the Catholic school, and Catholic teachers must even work overtime, if necessary, to care for them.

Suppose your school is too small to provide an opportunity room and that you have no diocesan psychiatrist to help you diagnose their troubles. Well, you surely have in your school a superior and one or more experienced teachers (besides your pastor who is a practical psychiatrist) with whom you can discuss your problems. The pastor, especially, is the friend of all. As a good shepherd, he knows the family circumstances of the least of his flock; he can often secure the cooperation of parents without which you can hardly hope to succeed.

Our suggestion, then, is that you arrange a plan to give special individual attention to your behavior or educational problem. Public schools commonly require teachers to set aside a period, within or without class hours, for special help to backward pupils; and you can do no less, unless you wish to abandon the weak lambs of your flock. It is often surprising what a change a little special help, given with patience and kindness, will make in a pupil's achievement, after you have discovered the cause of his weakness.

The qualification, "patience and kindness," is an all-important one. If the teacher is overworked and inclined to show impatience toward the pupil's slowness, you may be sure that the pupil will resent this and the last state may become worse than the first. If the pupil's regular teacher has a heavy schedule, or is physically or mentally unable to carry the extra burden, isn't there another member of your staff or a competent person, even outside of the regular teaching force, who is willing to perform as a work of charity the obligation which the Catholic school owes to the pupil as a matter of justice.—*E. W. R.*

## Annual Diocesan School Reports

There is published elsewhere in this number of THE CATHOLIC SCHOOL JOURNAL a study of diocesan school reports. Annual school reports have become a regular part of public school administration. In at least one of the larger cities the total cost of the preparation of the annual school report would run the office of any diocesan superintendent in the country. Obviously such reports are not possible in the present stage of development of Catholic education but some sort of annual report should be made by each of the dioceses.

This phase of school administration will undoubtedly be developed in Catholic education during the next few years, and some general observations may not be amiss. An annual school report requires planning in advance—at least one year in advance. The information to be collected as the basis of the

report must be decided upon a year in advance, and provision must be made for its current collection. This will undoubtedly require additional clerical and perhaps professional assistance in the office of the diocesan superintendent of schools. If we are going to do the work, we must face the issue of cost. On the other hand, there is no point in having teachers make elaborate reports to the diocesan office, if they are not going to be used for the improvement of the system.

There is one type of school report we shall naturally avoid; that is, the report that is obviously written for other superintendents. An occasional public school report has written all over it: "See what a great superintendent I am." For the present, the publication of the administrative experience of one system for the benefit of all can be achieved by special reports, by publication of experience in *THE CATHOLIC SCHOOL JOURNAL* or other educational journals, and through the programs of the national association of the diocesan superintendents.

We need, especially, an annual accounting of stewardship to Catholic parents. The annual report should be regarded as an opportunity to educate parents not only on the achievements but also on the needs and problems of Catholic education. Need it be added that it furnishes a splendid opportunity to state in concrete terms the nature, character, and objectives of Catholic education. This in itself would be a great service but it would be the best type of program for promoting more intelligent and larger support of Catholic education, particularly where it lives up to its ideals.

Some Catholic diocese might try an interesting experiment in this connection. Instead of preparing for parents a general diocesan report, the diocesan superintendent might outline the basic information regarding a particular school, and methods of presenting this information to parents, and then ask each school to prepare its own report under his professional supervision. If it were thought desirable some common features of the diocesan school system could be included in the appendices of the report or in a separate section.

This would be carrying the schools to the people in a way, so far as we know, has never been done before in public or parochial schools. — *E. A. F.*

## Emotional Stability and Class Instruction

In these days of mental hygiene we hear much about "emotional instability" — and we should because it is widely present. It exists among children as well as adults, men as well as women, in every social and economic class. It is, in short, a widely prevalent social fact.

Little have parents and teachers realized the fact of emotional instability among children — though psychiatrists have been pointing it out for more than a decade. Pedagogical books, particularly those dealing with "mental hygiene" specifically, have pointed out the facts, defined the problem, and attempted practical suggestions for teachers. Generally now educational psychology is being more and more influenced by mental hygiene. That means that all new teachers will to some degree be "mental-hygiene conscious."

We are anxious to keep continually before Catholic teachers the mental-hygiene point of view, and consequently we print in this issue Sister Fridiana's suggestions on emotional stability in relation to both teachers and pupils.

There are two points in Sister Fridiana's paper which we wish to emphasize at this time. Another point on "hurry" in

schools we commented on last month. The first point relates to the emotional stability of teachers. The caricature of teachers emotionally wrought, irritable, and "flying off the handle" expresses a fact that is too often true — the emotional instability of some teachers. Administrative and supervisory authorities have the responsibility to help emotionally unstable teachers to solve their personal situations. When the emotional instability of teachers affects the attitudes and emotional reactions of pupils, definite administrative action is necessary. Children must be protected against such adverse conditions. And that leads us to our second and more general point. Sister Fridiana says:

"Experimental evidence points to the fact that emotional stability is something which grows with children as they advance in chronological age. This growth in stability or this process of building up controls may be disturbed, retarded, or arrested by imprudent overstimulation of the child on the part of the school."

This is a very important truth, that schools may injure children as well as help them. We are sure that in the overwhelming number of cases the school's influence is helpful and constructive, but we seem to have overlooked the other fact — the possibility of injury to children. This comes about, where it exists, most often from the neglect of the personality conflicts in classrooms and the other emotional factors. We are so interested in knowledge we forget the emotions. We know more about giving information than we do about the control or training of the emotions. It is important that teachers should, however, use the knowledge we do have of emotions and of emotional stability, for the whole educational process is affected by such factors. — *E. A. F.*

## SUPPLICATIONS FOR PEACE

In designating November 24 a day of prayer and penance for the cause of peace, our Holy Father the Pope said:

"We hope, too, and this is something of graver importance, that this Crusade of Prayer will be accompanied by acts of penance, and by the spiritual improvement of each one's life brought into closer accord with the law of Christ. The present necessities, and the possibilities of dangers which the morrow may bring, ask for this. Divine justice and divine mercy, which we must conciliate, demand it. . . .

"Accordingly, by *Motu Proprio*, in virtue of Our apostolic authority, We establish that on November 24 all those who are bound to say Mass for the people entrusted to them, dedicate the Holy Sacrifice according to Our intention. We wish, moreover, that all other priests, whether diocesan or Regular, should know that they will do something very pleasing to Us if on that Sunday, as they raise the Divine Victim, they join in Our intention.

"And Our intention is this, that by the infinite worth of all these Sacrifices of the Holy Eucharist to be offered on that day to the Eternal Father, at every moment and in every part of the world, all those who have died as a result of the war may obtain eternal rest, that exiles, refugees, and prisoners, and, in fine, all who suffer or mourn through the calamity of the present conflict, may have the heavenly comforts of grace; that, finally, order being restored in justice, and minds being appeased through Christian charity, true peace may unite as brothers all the peoples of the human family, restoring to them tranquillity and prosperity."



# The Spirit of Christmas

Sister M. Crescentia A.

## CHARACTERS:

Aunt Mae, Mrs. Edward Burke.  
 Patricia Blanchfield, her niece.  
 Elizabeth Burke, daughter-in-law to Mrs. Burke.  
 Edward Burke, her son.  
 Nurses: Margaret Kelley, Ellen Cantwell,  
 Mary Barstow, Rita Barstow, Alice  
 McIsaac, Constance Frost.  
 Maids: Kathleen Gower, Anna Ryan.

## Scene 1

[Sitting room of a wealthy home. Mrs. Burke is sitting in a big chair, left front of stage, reading as the curtain opens. On a side table near front of stage have quite a large picture of a young man, also a letter ready to mail. Money in table drawer. Bell rings. In a few seconds, Kathleen enters carrying a silver tray upon which is a letter.]

KATHLEEN: Good morning, Mrs. Burke. A letter for you, special delivery. [Mrs. Burke takes letter.] Thank you, Kathleen. [Kathleen goes out. Mrs. Burke opens the letter, reads it, and then lets her hands fall helplessly in her lap. She sighs, and leans back in her chair with a look of sad resignation. In a few seconds, Patricia enters dressed as a graduate nurse, wearing a white uniform, white cap with black band, and blue cape lined with red. Her arms are full of bundles prettily decorated for a tree, and she is bubbling all over with joy.]

PATRICIA: Good morning, Aunt Mae. Just think it is almost Christmas Eve, the jolliest time of the whole year! Oh, I love it! Don't you?

AUNT MAE [sadly]: Yes, it is a jolly time for some people.

PATRICIA [goes to Aunt Mae quickly, and lovingly says]: Why, Aunt Mae, dear. What's the matter? Anything wrong?

AUNT MAE [hands letter to Patricia]: Read that, Patricia.

PATRICIA [reads aloud]: Mrs. Edward Burke, 33 Ledge Lawn Ave., New York. Dear Mrs. Burke: I am sorry to inform you that we are still unable to locate your deceased son's wife, Mrs. Edward Burke, and child, Edward. We will continue our search and notify you immediately if the above mentioned can be found. Very respectfully, Mr. George Graham.

[Folds letter]: I'm sorry that letter had to come today, Aunt Mae, to spoil our Christmas. You just mustn't be sad today, of all days. I won't let you. I want you to be as happy as a lark, as I am.

AUNT MAE: How can I be happy! You know four years ago after Edward's death, Elizabeth, his wife wrote to me begging for help for her sick child and herself. I didn't even answer the letter. Oh, I was a proud woman then, to refuse my own son's wife and child a helping hand. I crushed the heart of that poor woman, and refused to give her and her child help, just because she was poor. Sickness has taught me to be kind. May God forgive me for my past sins! [Weeps softly.]

PATRICIA: I know, Aunt Mae, you are sorry. Doesn't God forgive us our sins when we are sorry? Haven't you done all in your power to locate Elizabeth and her boy?

AUNT MAE: Yes, I've tried my best to locate them. As another Christmas Eve draws near, I've hoped and prayed that the little Christ Child would have pity upon me, and find Elizabeth and her child.

PATRICIA: And He will, Aunt Mae. I'm so happy I feel something wonderful is going to happen. [Takes her by the two hands and leads her to the table where the gifts are.] Come now, you must trust in God, and not be sad another minute. Look at all these pretty gifts. These [places several at one side] are for the help, and those are all for the tree at the hospital. How happy all the patients will be when they see what a surprise the nurses have for them. Oh, Aunt Mae [puts her arms around her], you are a dear, sweet Auntie to give me enough money to buy so many gifts. There's another armful downstairs. Father Quinn said last Sunday we must all have the Christmas spirit. I have it full and plenty. I'm going to give, give, give.

AUNT MAE: Yes, you have the Christmas spirit if you don't forget Christ, the principal Guest. If the spirit of Christ isn't there, in spite of all the gifts, the tinsel, and the sparkling tree, it just simply isn't Christmas. The spirit of Christmas is the spirit of Christ, and the spirit of Christ is love.

PATRICIA: Oh, Aunt Mae! You do say the nicest things. I love my patients, I love my work, I love God's poor, and you know I love the sweet Babe of Bethlehem. [Bell rings.] I think that is someone for me.

KATHLEEN: Miss Parker is waiting to take you to the hospital, Patricia.

PATRICIA: Please take these packages out to the car, Kathleen. [Fills Kathleen's arms with packages, turns, goes to Aunt Mae, takes her face in her two hands.] Promise me you won't be sad or lonely one minute. Promise.

AUNT MAE: I promise. [Smiling] I'll be very good.

PATRICIA: You're a darling. Bye-bye, dear. [Hurries out.]

[Aunt Mae goes to table. Looks over packages set aside by Patricia. Enter Kathleen.]

KATHLEEN: Do you mind, Mrs. Burke, if I do a little dusting here now? [Begins dusting, humming a tune, "Silent Night" for a few seconds.]

AUNT MAE: Are you happy today, Kathleen?

KATHLEEN: Oh, yes, Mrs. Burke, very happy. I don't know when I was quite so happy. I should like to dance and sing all day. Really, I should.

AUNT MAE: What makes you so happy? Are you going to be married?

KATHLEEN: No, Mrs. Burke, not for a long time yet. Would you really like to know why this is the happiest day I've had for ages and ages and ages?

AUNT MAE: Tell me, Kathleen, please do.

KATHLEEN: It is just like this, Mrs. Burke. Last Christmas I had very little money. I could not buy my dear mother even a small Christmas gift, and I felt so sad. But since I came here at Easter time to work for you, I've saved a little money every week. You have given me several little gifts, and I put every one of them away to keep for my Christmas box to send home. With the money I saved, I bought my darling mother a nice warm coat with a pretty hat and gloves to match. You know old people feel the cold. Last night as I lay awake in bed, I closed my eyes and tried to picture how surprised my mother will be when she opens the box. Don't you think she'll be delighted? Oh, I should love to be there!

AUNT MAE: A girl that shows such love for

her mother should be rewarded. Put that duster away. How long does it take you to go home?

KATHLEEN: Three hours by train. One train leaves at noon.

AUNT MAE [takes money from drawer of table]: You may go home over Christmas. Take this money for your fare. [Hands her money and a gift.] There is a little gift for your mother.

KATHLEEN [very excited]: You mean—you mean I may go home for Christmas?

AUNT MAE: Yes, and wish all the folks a Merry Christmas for me.

KATHLEEN [joyously]: You're wonderful, Mrs. Burke! How can I ever thank you! May the Lord be good to you always.

AUNT MAE: Please pray for my intention, dear.

KATHLEEN: I will, I will. We'll all remember you at Holy Communion tomorrow. Good-bye. [As she passes out.] Going home! Joy!

AUNT MAE: She's a good girl. I'm glad one mother will be happy through me.

[Anna enters carrying a vase of flowers. Sets them on a side table.]

AUNT MAE: Anna, has the paper boy been here?

ANNA: Not yet, Mrs. Burke. But he ought to be here any minute.

AUNT MAE: Please ask him to mail this letter. [Takes letter from side table.] Tell him I want to see him when his papers are delivered.

ANNA: I'll watch for him. [Anna goes out.]

[Aunt Mae sits in big chair. Tries to read, then sighs wearily. Patricia stands at entrance watching her for a second or two.]

PATRICIA: Please may we come in, Aunt Mae?

AUNT MAE [surprised]: Why, I thought you had gone to the hospital.

PATRICIA: I started to, but the girls came from the hospital before I left. Come in girls. [Enter six nurses, caps on, capes on their arms. All together or separately they wish "Good morning" to Mrs. Burke.]

AUNT MAE: Good morning to all of you. Are you up to some mischief?

PATRICIA: The girls came to tell me Mother Eugenia at the hospital wishes us to have a short program before we present the sick tonight with the gifts we have for them. Two or three numbers. What shall we have, Aunt Mae? We have come to you for help.

MARY: Mother Eugenia wishes something holy first. She wishes something that will lift the minds and hearts of the sick patients to the holy Christ Child in heaven.

AUNT MAE: Let us think. [All think.]

ALICE: I've got it! I know just what would be nice.

ALL: What, Alice?

ALICE: "Christmas Legends" written by Denis McCarthy. You know Mother Eugenia has a very special liking for Denis McCarthy's poems. He spoke this one himself when I was a student at St. Joseph's. It was so sweet I learned every word of it.

PATRICIA: Say it, Alice. If we all like it, that will be number one on tonight's program.

ALICE: All right. I'll sit here. [Goes to chair near front of stage.] Say a wee prayer I haven't forgotten it. [With great tenderness and feeling gives the "Christmas Legends" by Denis McCarthy.]

AUNT MAE: That's beautiful, Alice. [All clap.]

PATRICIA: Number one is settled. What next?

CONSTANCE: You went to St. Joseph's, Mary. You ought to remember something.

MARY: If we had a small crib set, I could show you something pretty.

AUNT MAE: There's one all set up in the library. Ring for Anna, Patricia. *[Bell rings.]*

MARY: We'll set it here in the center.

ANNA: Did you ring?

AUNT MAE: Please bring the crib set from the library in here, Anna. Patricia will help you. *[Both go out returning in a few minutes with a crib set on a low table. It should be as pretty as possible.]*

MARY: How many are we?

ELLEN: Seven in all.

MARY: Margaret, you can sing. Mind doing it?

MARGARET: No, not for this occasion. You know I'm always ready to sing for such a cause.

MARY: You're a treasure. Now, like a good girl, stand over there behind Mrs. Burke's chair.

ELLEN: This is rather mystifying.

MARY: You girls put on your capes and throw the right side over the shoulder showing the red lining. *[All obey.]* Now form a circle around the crib. I'm going to stand over here. *[Right front.]* Margaret will sing slowly, "Silent Night." We'll pantomime it. Do just what I do. Mrs. Burke, you're the audience. Ready, Margaret? *"Silent Night" is played softly. Reflecting lights add much to this scene.]*

#### SILENT NIGHT

1. Silent night! Holy night!

*[Right foot forward, body inclined forward, right hand raised, palm to the front, a little above shoulder height, in attitude of attention.]*

All is calm, all is bright,

Round yon virgin mother and child!

*[Hands out in front of body, side by side, palms up, then brought slowly around with a circular sweep until hands are straight out from sides; turn palms down and drop hands at sides; bring right foot back to position.]*

Holy infant, so tender and mild,

Sleep in heavenly peace,

Sleep in heavenly peace.

*[Palm of right hand laid against palm of left hand, hands raised, head tipped to the left and left cheek laid against hands, eyes closed.]*

2. Silent night! Holy night!

Shepherds quake at the sight!

*[Pose as for first line in verse above, then step quickly back with the right foot, hands clasped at center of breast, face expressing fear.]*

Glories stream from Heaven afar,

Heav'nly hosts sing Alleluia,

*[Hold the last pose above, raise face with look of terror, eyes gazing upward.]*

Christ, the Saviour is born!

Christ, the Saviour is born!

*[Right foot brought forward to position, body slightly forward, hands out, arm's length, obliquely to the front, palms up, the face joyous and smiling.]*

3. Silent night! Holy night!

Son of God, love's pure light

*[Kneel on right knee, hands clasped in front of breast, head bowed in devotion.]*

Radiant beams from Thy holy face,

With the dawn of redeeming grace,

*[Hands, held at breast height, moved very slowly out to sides, palms to the front, and held, left hand a little lower than shoulder height, the right hand a little higher.]*

Jesus, Lord, at Thy birth,

Jesus, Lord, at Thy birth.

*[Still kneeling, left hand held as in last pose, raise the right hand slightly higher than*

*the head, face raised, eyes upward, with joyous, exultant expression.]*

AUNT MAE: That was wonderful and so very, very prettily done.

PATRICIA: Number two on tonight's program.

RITA: For number three let's sing "Jolly Old St. Nicholas," we learned years ago. *[Any Christmas action song could be used.]*

CONSTANCE: We'll make believe Mrs. Burke is Santa. Come on, let's stand here in a line. *[They sing or speak the piece, facing as nearly front as possible.]*

AUNT MAE: Fine. It makes me feel young again.

PATRICIA: We are all settled now for tonight.

ELLEN: We had better be going. More shopping to be done.

*[All prepare to depart wishing Mrs. Burke a Merry Christmas as they pass out. Patricia is the last to leave.]*

PATRICIA: Aunt Mae, I'm going to the door with the girls. We'll have dinner together. This afternoon I'll go to the hospital. *[Patricia leaves Aunt Mae alone.]*

AUNT MAE *[sits in chair, looking sad]*: Everybody is so happy. I, with all my money, cannot have the one thing I want most. *[Gets up and kneels in front of crib.]* Dear little Christ Child, please find Edward's wife and child. Dear Blessed Mother, you have a mother's heart, please hear my prayer. *[Bows head. Patricia enters softly, looks at her aunt, goes to her, raising her to her feet.]*

PATRICIA: Dear Aunt Mae! Are you sad again?

AUNT MAE *[forcing a smile]*: I was just saying a little prayer.

PATRICIA: Remember you promised not to be sad. I'm going to wrap up several more gifts before dinner. *[As she passes out]* No sadness, remember!

ANNA *[enters]*: The paper boy is outside. Shall I show him in here.

AUNT MAE: Yes, Anna. *[A boy about eight years old enters. He is very neatly but very poorly dressed. He carries his hat and a couple of papers in one hand. In the other a box containing a very pretty cutout Christmas set.]*

AUNT MAE: Good morning, young man. I thought you were David, my regular paper boy.

EDDIE: Dave's sick. He promised me a quarter if I sold his papers.

AUNT MAE: And did you?

EDDIE: No. *[Sadly]* People are buying presents, not papers.



AUNT MAE *[looking at the child curiously]*: How many more papers have you to sell?

EDDIE: Two.

AUNT MAE: I'll buy them. I'll give you a quarter. You may keep the change for yourself.

EDDIE: Thank you, thank you very much.

AUNT MAE: Are you expecting presents from Santa?

EDDIE: I might get one. Mother says I must not be disappointed. She is sick and says we must be thankful for the two rooms we have to live in, and the good neighbors that are so kind to us. *[Eddie notices crib on low table.]* Isn't that a dandy crib! I've one a woman gave me. It isn't as pretty as yours. Mine is just a cutout crib. Want to see it?

AUNT MAE: Yes, I would love to see your crib.

EDDIE *[Sets the box on the table at the side of the stage where the young man's picture is. As he lifts the cover of the box, his eyes rest upon the picture. Surprised]*: Where did you get my Daddy's picture? *[Takes picture in his hands.]* That's my Daddy's picture.

AUNT MAE *[showing great surprise]*: Your Daddy? Where is your Daddy?

EDDIE *[places picture on table]*: Daddy is in heaven. God took him, mother says, when I was four years old.

*[Aunt Mae takes the child by the hand and leads him to her chair. She is seated. She draws the child to her as she talks.]*

AUNT MAE: What is your name, dear?

EDDIE: Eddie.

AUNT MAE: Eddie what?

EDDIE: Eddie Burke. My right name is Edward but everybody calls me Eddie.

AUNT MAE: What is your mother's first name?

EDDIE: Elizabeth.

AUNT MAE *[very tenderly]*: Eddie, dear, where do you live?

EDDIE: 24 Park Avenue.

AUNT MAE: Is your mother very sick? Can she sit up?

EDDIE: The doctor says she can sit up if she doesn't work.

AUNT MAE *[rising]*: Eddie, take your crib set home, and I'll look at it this afternoon. Tell your mother a lady is coming to see her. *[As she leads him to the door]* Don't worry about Santa. He'll surely not forget you. I won't let him. *[Calls Anna.]* Anna, show this little boy out, please. *[As soon as child has gone, Aunt Mae crosses the stage quickly and calls]* Patricia, Patricia, come here quickly, please.

PATRICIA *[comes in hurriedly]*: What is it, Aunt Mae?

AUNT MAE: I've found them! I've found them! The little paper boy that took David's place today because he is sick is Eddie Burke. He saw Edward's picture, and said it was the picture of his Daddy. He said his mother's first name is Elizabeth. She must be Edward's wife, and he her little boy. Come with me, Patricia, to 24 Park Avenue right away. We'll bring them back with us. Oh, isn't it wonderful!

PATRICIA: I told you something was going to happen. What a grand Christmas we'll have! God has answered your prayer because you have shown in so many ways that the spirit of Christmas is Christ, and the spirit of Christ is love.

AUNT MAE: Let both of us kneel here and say a prayer of thanks to our holy Infant Saviour. Oh, I'm so happy! *[Both kneel in front of crib.]*

#### Scene 2

*[The stage in Scene 2 must be in great contrast to Scene 1. It is the sitting room of a*



very poor home. In the center back have portieres concealing a large window which can be made of cellophane. All space in front of the portieres should be kept clear. At the end of this scene comes a tableau.]

[Tableau: The background should be dark blue sprinkled with gold stars. Mounted on a small platform is our Blessed Mother seated. On her lap she holds a very beautiful baby doll representing the Infant Jesus. If space allows, have small Christmas trees with angels dressed in pastel scattered among them. As the portieres open, lower the stage lights, and turn on a blue floodlight, or use reflecting lights. The choir sings the "Adeste" off stage. Our Blessed Mother raises the Child up, then slowly down, to the left, then to the right, making the Sign of the Cross, as a blessing.]

[As the curtain opens for Scene 2, Elizabeth Burke is sitting in an armchair. She looks very sick, and talks with difficulty. Eddie enters in a second or two.]

EDDIE: Hello, Mummy.

ELIZABETH: You have been away a long time, Son.

EDDIE: I sold David Conroy's papers for him. He is sick with a cold. He gave me a quarter. One lady gave me a quarter for only two papers. So I earned fifty cents, Mummy. Here it is. [Eddie gives the money to his mother.]

ELIZABETH: Thank you, dear. That was fine. You must be hungry. You'll find some crackers and milk in the kitchen. I'm sorry, that is all I can give you for dinner today. Maybe God will send us something before nightfall.

EDDIE: I'm not hungry, Mummy. I had a big lunch at Mrs. Conley's on my way home. Oh, Mummy, see what I have! It is a Christmas crib set Mrs. Comeau gave me. [Eddie takes the cover off the box, and shows the contents to his mother.] "Take it home," she said, "and set it up. It will bring cheer to your mother." I'm going to put it together right now. May I, Mummy?

ELIZABETH: That was kind of Mrs. Comeau. Bring the table over here, Eddie, where I can watch you. [Eddie moves the table to his mother's right. He sits down, with his back to the door.] I'll take it all out of the box first. [He turns the box upside down, and places the empty box on the floor.]

EDDIE: What shall I do first, Mummy?

ELIZABETH: Set up the stable, dear. [Eddie talks as he works, setting up the various pieces until it is all finished but the angels.]

EDDIE: Here is one side. [Pauses] Here's the other. I must have a back and a roof. [Pauses] Here it is. Why was the Baby Jesus born in a stable, Mummy?

ELIZABETH: The Child Jesus wanted to be poor like us, because He loved the poor. St. Joseph and our Blessed Mother had very little money. The innkeepers kept all their rooms for the rich. When St. Joseph and our Blessed Mother asked for a room the innkeeper saw that they were poor so there was no room for them.

EDDIE: What is an inn, Mummy?

ELIZABETH: An inn, dear, is like a small hotel.

EDDIE: Why did St. Joseph and our Blessed Mother have to go to Bethlehem?

ELIZABETH: King Herod who ruled the country at that time wanted to know how many people there were in his empire, so everyone had to go to the country where he was born and be enrolled.

EDDIE [Eddie picks up star]: Mummy, what does the star mean?

ELIZABETH: Why you know, only you have forgotten. It is the star that went before the

Wise Men, and hung over the manger where the Baby Jesus was born.

EDDIE: Wasn't it cold in the stable?

ELIZABETH: Yes, it was cold, very cold.

EDDIE: Was the Baby Jesus a little baby like I was?

ELIZABETH: Yes, He was a little baby like you, but He was God, also.

EDDIE: What did He do when He grew up?

ELIZABETH: He brought love into the world.

EDDIE: The crib is almost done. Do you like it, Mummy?

ELIZABETH: It is real pretty, but you haven't put your angel up over the entrance.

EDDIE: Here it is. [Sets angel in place.] The angels sang to the shepherds on the first Christmas night. Didn't they? What did they sing?

ELIZABETH: "Gloria in excelsis Deo," which means, Glory to God in the highest. [Patricia steps just inside the entrance, and remains listening unobserved.]

EDDIE: When I grow up, Mummy, I'm going to be a priest like Father Quinn, and tell everybody about the Baby Jesus. May I be a priest, Mummy?

ELIZABETH: Yes, dear.

EDDIE: The crib is all done. Sister told us if we had a Christmas crib to kneel in front of it everyday, and say the poem she wrote on the board for us to learn.

ELIZABETH: Can you remember it? I should like you to say it. [Eddie kneels, folds his hands, and prays.]

Sweet Babe of Bethlehem,

Endearing object of the heart's affection.

Accept the warmest love of mine.

Sweet Babe of Bethlehem,

If soft enough Thy crib seems not to be.

Accept my love as a couch for Thee.

PATRICIA [steps forward]: Pardon me. Please may I come in? [She comes forward smiling sweetly.]

ELIZABETH: Yes, come in.

PATRICIA: Is this Mrs. Elizabeth Burke?

ELIZABETH: Yes, I am Mrs. Burke.

PATRICIA: I heard you were sick. I have come to see if I could do something for you. [Patricia places her hand on Eddie's shoulder.] Is this your little son?

ELIZABETH: Yes, he is my son, Edward.

PATRICIA: Will you let me help both of you?

ELIZABETH: That is very kind of you.

PATRICIA: Let me make you look more comfortable. [Shakes pillows, etc.] Tell me, Mrs. Burke, was your husband Mr. Edward Burke?

ELIZABETH: Yes, my husband's name was Edward. He has been dead about four years. Eddie was named after his father.

EDDIE: Oh, Mummy, I forgot to tell you, I saw a picture of Daddy at a lady's house this morning.

ELIZABETH: Hush, Eddie. You musn't talk while mother has company.

PATRICIA: The child did see a picture of his Daddy, Mrs. Burke. For two years your mother-in-law has spent many dollars trying to locate you.

ELIZABETH [bitterly]: You must be mistaken. She is wealthy, and cares nothing about me, a poor daughter-in-law.

PATRICIA: Oh, but she does, Mrs. Burke. She is so sad not being able to locate you, that nothing will make her happy until she does. You have never met me before. I am her niece, Patricia Blanchfield, and I've come to seek your forgiveness for her. She is a darling. You'll love her, and she is longing to take you and little Eddie to her heart, and love you as her own. [Patricia kneels at Elizabeth's side, and takes one of her hands in hers. Pleading] Won't you please forgive her?

ELIZABETH: God is good. This is almost Christmas Eve.

PATRICIA: Yes, it is almost Christmas Eve, when the holy Christ Child descends to the earth, bringing the spirit of gladness and kindness that makes people eager and anxious to relieve suffering and soften the hard ways of life. The Christ Child has sent me here, and your mother-in-law is anxiously waiting outside for you to say she may come in. Please may I call her in?

ELIZABETH: Yes, if you are sure she wishes to come.

PATRICIA [calls]: Aunt Mae, all right! Come in. [Elizabeth, feeble and unsteady, stands. Aunt Mae comes in slowly. She stops when she reaches the center of the stage. She looks intently at Elizabeth for a second, then moves slowly toward her with both arms outstretched to her.] Come! [Elizabeth goes to her, and Aunt Mae lovingly holds her in her arms for a few minutes. Patricia turns aside wiping tears from her eyes. Gently Aunt Mae leads Elizabeth back to her chair, and kneels at the side of it. Eddie watches the scene mysteriously.]

AUNT MAE: Oh, I am so happy! How good God is! We must try to forget all past unpleasant events. You will come home with me. You and Eddie. We'll have a wonderful Christmas. [Pleadingly] Tell me you'll come. I will be a mother to you, and do all that can be done to restore your health.

ELIZABETH: Yes, I'll go home with you.

PATRICIA: That will be grand! We'll have the jolliest time! Didn't I tell you, Aunt Mae, I felt that something wonderful was going to happen? It is the spirit of Christmas.

AUNT MAE: Which is the spirit of Christ.

PATRICIA: And the spirit of Christ, Aunt Mae?

AUNT MAE: Is love.

PATRICIA: Eddie, dear, kneel and say that sweet little prayer I heard you say as I came in, in thanksgiving for this sweet reunion.

[Eddie kneels and repeats the prayer, "Sweet Babe of Bethlehem," etc. Lower the stage lights, quietly open the portieres, turn on floodlight or reflecting lights. Start the introduction to the "Adeste" softly as Eddie prays. When he finishes, the choir sings off stage, "Adeste."]

Curtain

### Red Russia Slipping

Rev. Daniel A. Lord, S.J., in the October issue of *The Queen's Work*, which he edits, says that Communism in Russia is rapidly failing:

"To judge by the changes that have come about in Russia, Communism as such has already ceased to be a world power. The Communism of Russia today is no more the Communism of Karl Marx than it is the Communism of the very man who established the Communistic government in Russia. Trotsky was exiled because he said this good and loud. Lenin would be dumbfounded at the changes in Russia that have taken place since his death. H. L. Mencken not so very long ago pointed out that the most capitalistic country in the world is undoubtedly Russia, and he wasn't far from right. All the worst elements of capitalism — big business, the worship of the nation, the worship of commerce and industry, the aggrandisement of the few at the expense of the many — all these are elements in Russia today. The government is not encouraging the competition of private enterprise; the community stores are waning in power. And as for Russia's war on religion, well, reports from Russia tell of the rebirth of religion, especially among youth."



# Practical Aids for the Teacher

## What Is Christmas?

An Explanation of the Real Meaning of Christmas  
in the Form of a Round-Table Talk

Sister M. Gerard, C.D.P.

*Ellen, Belinda, Denis, Billy, and Babette are children of an American family.*

*Catherine, Ivan, and Sue have been in Russia. Their parents had become American citizens and later returned to their native land where the mother died. After seven years, the father brings them again to the United States where they live with their cousins in the home of their Aunt Margaret, who is Mrs. Weldon, the mother of the American children.*

*Samuel is a negro boy of about ten who does odd jobs around the Weldon home.*

*As the curtain rises Denis and Billy are playing checkers at left while Ivan looks on. Samuel occasionally looks in at the door.*

*Ellen enters as the other girls are seated cutting Christmas flowers.*

ELLEN: Oh, you should see town this afternoon; it is like a fairyland; it was rather dark as I came from the dentist because of the shower; lights were turned on. All the shiny articles glittered in the stores.

BELINDA: Yes, town is beautiful; I do not think the first Christmas was any prettier.

DENIS: The first Christmas was nothing like an illuminated town; you know that; there is no comparison.

CATHERINE: What is that first Christmas you are talking about?

ELLEN: Since she wants to know will someone tell her. Ivan, you have been abroad; I am sure you can give your sister a short and interesting account of Christmas.

IVAN: Why, that is easy. From what I hear and see, it is a time of fun, Christmas trees, colored lights, no school of course, firecrackers, and decorations.

ELLEN: Don't forget presents, plum pudding, fruit cakes, Santa Claus, hanging up stockings.

DENIS: Letter writing, singing Christmas carols.

CATHERINE: All that makes Christmas; I heard Aunt Margaret say there is much more than that for a real Christmas.

DENIS: Christmas for me is no school and presents, but much more, Ivan.

IVAN: Well, I do not know of any more, please remember it is only ten months since we came to this country; we had not had time to learn all about these patriotic celebrations yet.

BILLY: Suppose you tell us all, Belinda.

BELINDA: Christmas is a feast in memory of the birth of Christ, who was born in a stable in Bethlehem more than nineteen hundred years ago. Christ is God and was born to save us. That was the first Christmas.

IVAN: Well, you see in Russia we heard very little about God. Since we are here your mother and our teachers have taught us a beginning of religion but they have not been able to cover the whole course in so short a time.

CATHERINE: I expect we shall get some good explanations of Christmas before the season begins.

DENIS: What did you learn in school over

there about the feast?

SUE: Oh, don't ask that question. You see over there we are taught nothing about God.

CATHERINE: Rather we are taught that there is no God, and taught to scoff at those who believe in One.

SUE: Old-timers they are called—away below the modern level of progressive people; but we will be glad to hear your explanation.

IVAN: Because our mother was dead we had even less opportunity than other children to learn the truth.

SAMUEL: Miss Belinda, if you are going to talk, hurry up; I want to hear it, too.

DENIS: Who is that?

SAMUEL: Me, don't you see me?

BILLY: I thought you went home; you can go now.

SAMUEL: No, suh, your mother told me to stay right here and to be sure to stay; she wants me to a mail a letter for her.

BELINDA: You can wait in the hall.

SAMUEL: No, suh, I wait right here while she is writing it.

SUE: Stay there then but don't bother us.

BELINDA: When Christ was born shepherds were called by an angel; three kings came from the east led by a wonderful star. They brought gifts of gold, frankincense, and myrrh.

CATHERINE: Where did they find the Christ?

ELLEN: They found him in the stable where He was born.

SUE: Was He born in a stable?

ELLEN: Yes, because that was the only place Joseph and Mary could find; the city was filled with people because of the enrollment ordered by the emperor.

BABETTE: All the celebrations are in honor of Jesus. Little by little, different customs came into practice among Christians.

CATHERINE: Is there an explanation for each Christmas custom?

DENIS: Yes, there is and they are very interesting if we only knew all of them.

IVAN: I am sure it will be very interesting to study these things in school.

SUE: Is it not sinful to have fun when it is a feast in honor of God?

ELLEN: Oh, no. God loves us, He wants us to be happy and to have fun.

DENIS: You do not think it sinful to have a party on your father's birthday; Christmas is the same; it is the birthday of Jesus.

BILLY: Since this is the first Christmas you are with us we will have a better time than ever; we can begin making plans now.

BABETTE: Let us look over our lists for Christmas presents. We wrote them last Sunday. *[Takes them from a drawer and looks over hers.]*

ELLEN: I intend to give a present to Mother and Daddy, and to my friends at school; I mean to those who always give me one.

DENIS: We will have a Christmas tree here; we always do, and put our gifts on it.

BELINDA: We will go out to see the decorations all over town, Dad and Mother always take us one night.

ELLEN: We can go to midnight Mass; it is too beautiful to miss.

BABETTE: We can wear our dresses and coats; we always get new ones for Christmas. Santa Claus comes while we are at Mass.

BILLY: We can go hunting the day after Christmas; then we will have a party that night.

DENIS: Grandmother will invite us to a children's party; she always does. We will get all the radio programs, too, and try out our new games.

SUE: I hope we have a heavy snowfall so that we can throw snowballs.

ELLEN: Let us not forget several trips to the show.

MOTHER *[entering]*: Samuel, you must be tired waiting.

SAMUEL: Oh, no, Missus, I listened while they talked Christmas.

MOTHER: I am glad you found something to entertain you.

SAMUEL: Well I wants to know something. They said Jesus loves all people and I want to know does He love colored children, too.

MOTHER: Why? Yes, of course. One of the kings called to the manger was of the dark race.

SAMUEL: Thank you, Missus, now I go.

BELINDA: We have been talking about Christmas, Mother, and making plans for it.

ELLEN: We planned our amusements, and looked over our lists of people to give presents to.

MOTHER: Well, while writing in the next room I could not help hearing your plans.

CATHERINE: Did you like them Aunt Margaret?

MOTHER: They were good, but my dear children, you forgot a very important side of the matter.

ALL: What is that mother? I thought we forgot nothing.

MOTHER: I did not hear you say anything about making little sacrifices in preparation for Christmas, or about giving any presents to poor children, or about going to daily Mass during the remainder of Advent.

BELINDA: Oh! we did forget all those things.

ELLEN: We can make plans for those matters this evening.

MOTHER: A real Christmas spirit is a spirit of kindness, charity, love of all mankind. It is a feast in honor of God Himself. Holy Communion at midnight Mass should not be forgotten.

BABETTE: We should have thought of all those things.

MOTHER: Christmas is Christ's Mass; if you prepare your souls for it you will have a happy Christmas.

SUE: I am sure that is so.

IVAN: I am glad I have a little idea now of what Christmas really means. I always thought it was just a kind of patriotic celebration.

MOTHER: And while preparing and celebrating the feast, my children, let us all thank God that we live in a land where we can practice our religion freely. Let us ask Him always to keep our country a land of freedom.

ALL: Yes, we will do so.

MOTHER: I think it time to practice for your Christmas procession.

## Readily Readable?

Sister Leo Gonzaga, S.C. of L.

Is the handwriting of all your pupils readily readable? If it isn't, why isn't it? What are they doing to reach the primary objective of all handwriting — legibility? Perhaps not only what every teacher knows, but what every parent, every employer, in fact, what every observer is painfully aware of may not be worth the space this article occupies, but the fact remains that a very high percentage of the handwriting of children and adults is illegible. What then is its purpose? Some people may enjoy deciphering a manuscript, but the majority will not suffer the pangs of deciphering illegible penmanship to discover the possibility of a thought concealed in it.

High school and college students are conscious of their inability to make a manuscript legible so they resort to typescript — immature and imperfect, or depend upon their friends to type papers for them; hence it is impossible for the teacher to determine just what portion of the paper is the work of the individual student. A good typist may improve the work; an inaccurate and immature typist may ruin an otherwise good piece of writing.

Is there too much exhibitionist handwriting in the elementary school? If not, why do the principles and purposes of legible penmanship fail to carry over into high school and college days, and then into adult life?

Luella Cole's statement is significant here:

During the past five years I have been conducting experiments in a number of cities in the diagnostic teaching of handwriting. Everywhere I have gone, I have found handwriting the worst taught, the most neglected, and the least understood subject in the elementary school. It is the only fundamental subject generally untouched by diagnostic work. Both teachers and pupils are in a chronic state of discouragement; both know perfectly well that essentially no progress is being made in spite of daily practice which seems as monotonous and pointless to one as to the other. . . .

It was once quite generally conceded that pupils in parochial schools were "better penmen" than those in public schools, but in recent years it is impossible to draw such a conclusion. Judging from the large number of high school and college students who have no conception of the correct formations of letters and of their relative proportion, one must conclude that the correct principles have not been presented in such a way that effective skills were acquired.

Perhaps nowhere in the elementary curriculum are individual differences more apparent than they are in handwriting, hence the teaching of the subject is most difficult. In the December, 1939, CATHOLIC SCHOOL JOURNAL "The Perfect Copy Test" was submitted as an illustration of motivation. "What," I ask, "is the value of such a test to the pupil who does not need it? to the pupil whose illegibilities are not such as this particular excerpt to be copied presents?" Types of illegibilities, may, I admit, be classified, and the members of the group "suffering" from them may be stimulated to produce "a perfect copy."

"It is a curious circumstance that work on the handwriting problem has concerned itself almost entirely with general appearance or comeliness of the writing without reference to its major functions"<sup>1</sup>

<sup>1</sup>Cole, Luella. "Heresy in Handwriting." *Elementary School Journal*, Vol. 38, April, 1938, p. 606.

<sup>2</sup>Cole, *op. cit.*

**EDITOR'S NOTE.** This article brings together some useful information about handwriting particularly from Miss Luella Cole and Professor Howard Francis Seely. It is certainly necessary to emphasize legibility in handwriting and to apply diagnostic and remedial methods to it.

may be a startling statement, but there is overwhelming evidence of it in the papers written by high school and college students. "An Analysis of 3000 Illegibilities of the Handwriting of Children and Adults"<sup>3</sup> should be convincing to anyone who cares to read it. A less comprehensive and exhaustive study of 27 illegibilities of 24, 4B children<sup>4</sup> may be more readily accessible and sufficiently enlightening for many teachers. The conclusion from this experiment was that:

Drill aimed at specific illegibilities is much more efficacious than a general drill in handwriting to increase not only legibility but also writing rate and general quality.<sup>5</sup>

A certain few malformations of letters, it has been discovered, account for a majority of the difficulties which readers find. Among these are: *d* formed like *cl*; *n* like *u*; *r* like undotted *i*; *h* like *li*; *b* like *lu*; *a* like *o*; *m* and *w* alike with three points; *v* like *u*. One reads *dean* for *clean*; *grave* for *grove*. Loops are so large the defenseless small letters become entangled in them and are indistinguishable.

Listed under what Miss Cole labels "the amount of perfectly appalling nonsense generally believed by teachers" are "the seven basic tenets of current handwriting 'religion'" each of which she definitely refutes:

1. A teacher must herself be an expert writer.
2. All writing that the children see on the board must be perfect.
3. All writing must be done by an arm movement.
4. No "fine" writing can be done with a fountain pen.
5. No child ever has enough practice in handwriting because he can still improve.
6. In the primary grades the loop letters should be twice as high as the small letters; in the upper grades they should be three times as high.
7. Quality and speed are inversely related.

Miss Cole admits that her comments are heretical and destructive, but she does not leave the teachers and supervisors of handwriting gasping for breath. She immediately explains her method of diagnostic teaching of handwriting:

I do not care in what position children sit or what movement they use provided they are comfortable and relaxed. I completely ban pen and ink and encourage every child to buy a fountain pen.<sup>6</sup>

In a footnote she adds:

Contrary to general expectation, pens from the dime stores are excellent. They are also within the reach of almost any family's purse. The children carry them upside down, drop them, dip

<sup>3</sup>*Educational Research Bulletin*, Vol. 6, No. 13, Sept. 28, 1927.

<sup>4</sup>Lehman, Hilda and Presset, Luella C., "Drill to Remove Illegibility," *School and Society*, May 5, 1928.

<sup>5</sup>*Ibid.*

<sup>6</sup>Cole, *op. cit.*, p. 165.

them into ink when filling them, walk on them, and generally misuse them, but out of 130 used under my supervision in a year, only one broke and only one wore out.

Then she logically proceeds to the six main characteristics of her system:

1. All work is diagnostic. The pupils write simple exercises. It is the teacher's business to diagnose and give remedial treatment. . . .

2. All work deals with letter formation. If every letter is made correctly, the general quality cannot be low. . . .

3. In each series, the pupils need to learn only one new letter. A single letter appears to children as a "learnable" unit of work. . . .

4. The exercises teach self-analysis. At the end of the semester any child in the room can diagnose errors in his own work and in that of others. . . . A conscientious child does not complain to his teacher, "My writing is bad." "What can I do about it?" He says, "The loop on my *y* is sometimes straight and sometimes not, and I can't see what I do to make the difference. Will you watch and tell me?" . . .

5. The only criterion of the pupil's work is legibility. He is free to choose his own slant and style. Any grip on the pen or any position is permitted *provided the pupil is relaxed and the resulting script is legible.* . . .

6. Any pupil is excused from any series of exercises as soon as he writes three exercises that are satisfactory. . . .

For the left-handed pupils Miss Cole uses a different set of exercises.

Frequently pupils have attempted to adjust themselves to the system of handwriting in vogue in the particular elementary school they attended. Too frequently the supervisor has failed to make allowance for the fact that the pupil is unfamiliar with this system. Dr. Ayer recognized this when he wrote:

The attempt to supervise handwriting from the confines of one single system, such as the Zaner or Palmer system, is like attempting to supervise reading on the basis of familiarity with a single series of texts in reading. . . . It is essential that a supervisor should have a discriminating knowledge of the special psychology and pedagogy underlying the general field of penmanship instruction.

The best teaching of handwriting is based on well-selected objectives. The attainment of these objectives is the primary aim of instruction. . . . These objectives he listed and then fully developed:

1. Legibility.
2. Speed.
3. Endeavor (the desire to write well in all writing situations).
4. Ease.
5. Automatization (ability to write well automatically).
6. Versatility (the ability to write with different mediums and in different physical situations).
7. Arrangement (ability to arrange written work effectively).
8. Interpretation (the ability to interpret script).
9. Criticism (a critical knowledge of the elements of effective writing).
10. Application (the knowledge of the value of effective handwriting).
11. System (the habitual use of care and system in handling writing materials).<sup>7</sup>

Is it possible that in many schools the first objective has not been achieved? What percentage of pupils achieve all of these 11 objectives?

Consider them for a moment, the conscientious high school or college freshman student

<sup>7</sup>Ayer, Fred C., "The Attainment of Objectives in Handwriting," *Elementary School Journal*, Vol. 28, Sept. 1927, pp. 45 ff.



who looks disconsolately at the manuscript on which the instructor has written: "Sorry, but I can't read this. It probably has excellent material in it, but I can't decipher it."

When he reports to the instructor with the paper, his explanation is usually: "We had to write Palmer in grade school. I never did learn to form letters. . . . My papers looked nice. . . . I did not know it made any difference. . . . What can I do about it now?" If the instructor is patient, understanding, and generous, he will quietly teach the student how to analyze his own illegibilities and supervise his practice until reasonable legibility and attractiveness are acquired. If he is the overburdened, neurotic professor, he will simply and curtly demand that all the student's papers be typewritten. It is simple to conjecture what will happen to this student when that day of doom of the modern educational system (the examination day) arrives.

Howard Francis Seely recognizes the responsibility of the junior and senior high school teachers:

It is "to make sure that the pupils' increase in speed is not gained at too great a cost . . . they have need to improve legibility *while* they attain rapidity. The two are *not* incompatible. The rhythm of rapid writing tends rather to make for *well-formed and well-joined* letters. . . ."<sup>9</sup>

The qualities that make for readability, and concurrently for rapidity in handwriting, can be reduced to three: uniformity, regularity, and the avoidance of freakishness. The two positive qualities, continues Professor Seely, are present *if*:

1. The letters are formed in the same manner in all words.
2. The spacing between letters is approximately the same.
3. The letters are securely joined.

<sup>9</sup>On Teaching English, p. 98.

4. Spaces between words are sufficient and relatively equal.

5. The degree of slant is constant. Since the hand travels to the right in writing, and since the eye travels in the same direction in reading, it appears to be entirely logical that some right slant would be natural and desirable.<sup>9</sup>

Teachers in high schools and colleges are familiar with the "freakishness" developed by many students who laboriously practice "back-hand" slant; substitute haloes for dots; encircle tops of *t*'s or cross them at rakish angles; on *y*'s, *g*'s, *j*'s, etc., they develop extravagant flourishes, and justify the "freakishness" by their proclaimed belief that it is individual! Quite obviously it is eccentric!

All teachers of the same pupils must cooperate by demanding legible penmanship. Their responsibilities are just as real as those of the teachers of English. Again Professor Seely writes:

To call the English department to account for the sloppy penmanship of pupils above the sixth grade is ludicrously absurd. The likelihood is that if pupils are careless of their handwriting in their work with a particular teacher they are equally careless in other aspects of this work. The penalty of having to copy illegible papers, *if strictly and generally enforced*, works a miraculously quick and certain cure. . . . For the teacher to refuse to accept writing that is not *readily legible*, either because of shiftlessness or silliness, is . . . not only within his right, but among his responsibilities.<sup>10</sup>

Then, whatever methods the elementary school teacher employs; whether it be print-script (and there seems to be sufficient argument for this method) or cursive handwriting that she teaches, cannot all achieve this result—this primary objective of all handwriting? Isn't it possible to have pupils achieve sufficient skill in every writing situation, to make their efforts at handwriting *readily readable*?

<sup>9</sup>Seely, *op. cit.*, p. 98.

<sup>10</sup>*Ibid.*, pp. 99, 100.

## Lessons in Safety

### An Outline for the Elementary Grades

Sisters M. Amatora, O.S.F., M.S., and M. Ida, O.S.F.

(Continued from the October issue)

#### UNIT IV. SAFETY IN TRANSPORTATION (RIDING SAFELY)

##### A. Suggestions to Teachers

The conditions which confront civilized man have become increasingly complicated. As a result numerous accidents occur. Many powerful agencies and organizations are now at work on the promotion of safety—some through education, others through reduction of hazards by machines, and by protective devices. Still the slaughter goes on.

What can be done about it? In an exceedingly large proportion of accidents, it is the "human factor" that is at fault. We need as a people to be made safety conscious and to learn certain requisite skills. The best place to obtain this knowledge and these skills is the school. "What you would have in the life of a nation," said Von Humboldt, "you must first put into its schools."

If we expect to have a generation of careful, safe, and skillful drivers, we must educate our children now in the proper habits, skills, and attitudes. We must adopt such school programs as will teach the growing child not

so much to avoid a particular accident but to adopt habitually the correct methods of riding, walking, and traveling so that the underlying causes of most or all traffic and transportation accidents may be avoided

##### B. Pupil Objectives

1. To equip the child with the necessary knowledge of the state motor-vehicle regulations through a study of safe bicycling, etc.
2. To present this information in a manner which will project upon the minds of the children a clear picture of the skillful cyclist (rider of bicycle, tricycle, scooter, velocipede, etc.)—one who knows and carefully observes the rules, one who is unfailingly courteous and unruffled, one who is proud of his record unmarred by accident.
3. To show as far as is possible on the elementary-grade level the extent to which physical, mental, and emotional weaknesses are the underlying causes of accidents which are not due to faulty mechanism of the cycle.
4. To suggest ways of compensating for many of these deficiencies.
5. To develop right attitudes toward cycling,

including a willingness to be tested when such tests are provided.

6. To make the child aware of the possible hazards in roller skating and to show him how he may use this method of locomotion with a maximum amount of safety to himself and to others.

##### C. Suggestions for Content

1. Basic qualifications an elementary school child should have in order to ride his vehicle with safety to himself and to others.

a) Physical characteristics:

- 1) Good general health.
- 2) Vision: acuity, field of vision, blind spots, absence of color blindness, vision in both eyes, depth perception, glare resistance, focus of eyes, distance judgment, speed judgment.
- 3) Auditory acuity.
- 4) Neuromuscular skills.

b) Mental and emotional aspects:

- 1) Meaning of terms.
- 2) How these factors are involved in driving.
- 3) Importance of this knowledge to one who rides a bicycle, etc.
- 4) Means for assuring safe driving.
- 5) Personal responsibilities.
- 6) Compensation for deficiencies.
- 7) Responsibility to society.

2. Hazards of bicycling.

a) Collisions caused by:

- 1) A motorist running down a bicycle which has come into the street suddenly from a sidewalk, driveway, or alley.
- 2) A bicycle striking a fixed object.
- 3) A motorist running down an insufficiently lighted bicycle at night.
- 4) A bicycle striking a pedestrian.
- 5) A bicyclist clinging to a moving vehicle.
- 6) A bicyclist riding erratically.

b) Falls attributable to:

- 1) Riding unskillfully.
- 2) Carrying persons or packages which interfere with balancing or steering.
- 3) Riding off curbs or steps.
- 4) Skidding on slippery surfaces.
- 5) Catching the wheels of the bicycle in a streetcar track groove, a gridded opening in the sidewalk or pavement, or in a hole in the roadway.

3. Prevention of bicycle accidents.

- a) Do not ride a bicycle with another person on it, unless it is a tandem bicycle with two or more seats.
- b) Stop at all stop signs.
- c) Ride only on the right side of the street.
- d) Do not cling to another vehicle.
- e) Do not ride abreast of another bicycle rider.

f) Do not ride at night without a light on the front and a reflector or lamp on the rear of the bicycle.

g) Do not ride out of alleys and driveways, or from behind parked cars without stopping and looking to see that the sidewalks or streets are clear of traffic.

h) Obey traffic signals and the orders of traffic officers and school patrols.

i) Do not engage in any trick riding or weaving in traffic.

j) Become familiar with, and obey, all traffic rules and regulations; be watchful and alert at all times; be safety minded.

4. Other types of children's vehicles: tricycles, velocipedes, scooters, pushmobiles, roller skates, children's wagons and automobiles.

**D. Suggested Problems and Activities**

1. Make a list of items which you think a boy should practice before taking his bicycle into heavy traffic.
2. What are the local ordinances in your city regarding bicycle riding? In your state?
3. Make suggestions that would contribute to safer bicycling in your community.
4. Appoint a committee to watch papers for accident reports in which children's vehicles are implicated. On a specified day have the reports given to the class.
5. Review material on health, and note the effect of poor health on the ability of a child to ride a bicycle safely.
6. Make a chart showing some comparisons of problem above, with other games; e.g., baseball, etc.
7. Prepare a lesson, showing differences in good and poor visual equipment for the cyclist.
8. Make some of the visual tests on a class, use the telebinocular for as many of the tests as possible.
9. Prepare a class discussion on the importance of hearing to the cyclist; use the audiometer for testing the hearing of members of the class.
10. Construct a list of physical deformities or handicaps that would hinder a child in riding safely; make a parallel list of devices that may partially or totally compensate for the defect.
11. What advice would you give to a child whom you perceive to be a potential accident-prone driver?
12. Outline a lesson, wherein you explain in a concrete way to an eighth-grade class, the mental and emotional factors as related to safe riding.
13. Tell how you would show your class the danger there is in bicycling in a state of: irritability, impatience, haste, excitability, preoccupation, inattention, overconfidence.
14. List a number of things that may take a child's attention away from the road and the riding activity.
15. Construct a definite plan for a "Safe Riding" day in your class. State specifically what you would do in each period of the day; e.g., making of posters in the art period, special stories in the reading period, special work in the language period, in the music, physical-education, spelling, arithmetic, handwriting, social-studies period.
16. Discuss the different kinds of traffic control devices and tell what effects they have upon accident.
17. Write a narrative from personal experience, stressing causes and results of accidents:
  - a) When disobedience caused an accident.
  - b) When carelessness caused an accident.
  - c) When ignorance caused an accident.
18. Suggested list of "pupil activities" suitable for elementary-grade children; see how many items you can add to the list:
  - a) Demonstrate the proper method of giving hand signals.
  - b) Practice these signals while at play.
  - c) Practice giving hand signals while riding your bicycle.
  - d) Count the safety features on your bicycle.
  - e) Find out when these safety devices for bicycles were invented.
  - f) What other safety features could the bicycle have?
  - g) Find pictures showing weather conditions, such as, snow, rain, sleet, etc., and tell how these affect your safety in riding.

19. Invite a member of the police force to your class to give a talk on the local, state, and national traffic codes, with special reference to bicycle laws.

20. Have a senior member of the Boy Scouts demonstrate the correct way to ride a bicycle.

21. Construct a brief objective test in traffic safety.

22. With the class build up a set of "Safe

Rules for Skaters." Below are some suggestions. Add others to the list.

a) Skate away from the street, not down driveways.

b) Remove skates before crossing a heavy traffic street.

**E. Bibliography**

(Given at end of Unit VI.)

**In A Dark Hillside Cave**

Moderato

Words and music by M. E. Partridge, V.H.M.

**1. In a dark hill-side cave, Christ-mas eve long**  
**2. Good Jo-seph kept watch to pro- tect them from**  
**3. A won- der- ful star showed the place where He**  
**4. Down the hill came the shep- herds a- seek- ing their**  
**5. We each have our place in this pic- ture so**

**1. go, Midst the straw and the hay where the car- tle should**  
**2. harm. The — ox and the ass kept the dear Ba by**  
**3. lay. The — dear lit- tle Christ- Child a- sleep on the**  
**4. King. Lov- ing hearts made them hast- en their hom- age to**  
**5. fair. In the joy of Christ's birth- day He wants us to**

**1. go, Moth- er Ma- ry made read- y the man- ger so**  
**2. warm. With their kind, fur- ry fa- ces, their breath soft and**  
**3. lay. Bright An- gels ap- peared in the sky o'er the**  
**4. bring. From the East Wise Men came, They had fol- lowed His**  
**5. share. Let us make the day hap- py for our Lit- tle**

**1. bare, And she laid the dear Lit- tle Lord Je- sus there.**  
**2. sweet, They stayed close be- side the dear Lit- tle One's feet.**  
**3. hill And sang to the shep- herds of peace and good will.**  
**4. Star. Bring- ing frank- in- cense sweet, gold and myrrh from a- far.**  
**5. King. Let us give Him our heart's love while car- ols we sing.**

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Arcade Building, St. Louis  
SHATTINGER'S



# Christmas Eve Long Ago

Sister M. Emmanuel, V.H.M.

(Concluded from the November issue)

## Act III

SCENE: The same as Act II, except that the door to the cave is hidden behind the trees, which are moved together. Around a campfire, near the edge of the stage, a group of shepherds sit and lie. A watchdog stays close to one of them. (He is safer on a leach.) The lights on this group are red and amber. From high off stage to the left a blue flood, that is gradually increased in intensity.

1ST SHEPHERD: Behold, the star! It shines again, and in the selfsame place!

2ND SHEPHERD [kneels up, and looks up left toward the sky and the flood]: So bright, and so beautiful! — What, think you, is the meaning of this sign?

3RD SHEPHERD [stands up and walks back and forth]: Are we astrologers? Or soothsayers? What know we of signs!

1ST SHEPHERD [stands, and steps back toward trees]: Never did I look upon so bright a star before. So near, that I could almost reach my hand and pluck it.

4TH SHEPHERD [kneels up on one knee]: It flashes and it sparkles strangely — as if it would speak some message to us, here.

3RD SHEPHERD [laughing]: Ho-ho! — to us, forsooth — plain shepherd folk of Bethlehem hills. Nay! — Signs and marvels but to the mighty and to kings: We can gaze, and wonder. Such mysteries are not for us. Ho! — no!

2ND SHEPHERD: But was not David once a shepherd lad? And on these very hills? May not this star, so strange and glorious, be herald of the coming of our King?

3RD SHEPHERD: Peace, foolish one! Have not the prophets prayed to see that sign? Such humble folk as we need never hope to see His day!

1ST SHEPHERD [pets the dog]: Alack! We have lived to see the humiliation of Israel — why not Israel's redemption? — One may hope, man, one may hope!

4TH SHEPHERD [slowly getting to his feet, suddenly pulls at the arm of 1st Shepherd]: Be still! Be still! Listen! What is that? [Faint chimes and soft singing of "Joy to the World" off to the left. All stand and look out left till music ends.]

3RD SHEPHERD [shakily]: Camel bells. Revelry from the town borne on the night wind?

2ND SHEPHERD: But sweeter than camel bells. A holy sound!

5TH SHEPHERD [excitedly]: Hark! It comes again, and from the other way! [All step toward right, peering off stage. Chimes as before, and one stanza of "The First Noel," very softly. All of the shepherds slowly turn and come toward audience, shaking heads and wiping brows in bewilderment. Angels come in on the runway, from both directions, and pose.]

5TH SHEPHERD [white flood on tableau of angels with trumpets and cymbals. Central angel stands with arms outstretched. Beam of the star, strong from left sky off stage]: Ah-h! [Turning, he falls to the ground, in fear and awe. The others, also.]

ANGEL [slowly and sweetly]: Fear not! [Gradually the shepherds raise their heads and rise to their knees, backs to audience.] For behold, I bring you good tidings of great joy

that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the Infant wrapped in swaddling clothes, and lying in a manger. [The angel chorus sings "See, He Comes," using appropriate gestures. As the song ends, it dies away softly, and the bright floods are quickly dimmed off, while the angels go off, quickly and quietly.]

5TH SHEPHERD [leaps to his feet, as amber lights flood the group]: Up, men! Let us hasten over to Bethlehem to hail our King!

4TH SHEPHERD: The King of Israel! — The Redeemer!

1ST SHEPHERD: In a manger? That would be in the old stable cave under the hill.

3RD SHEPHERD: Yes, in the old cave below the khan.

2ND SHEPHERD [starts off to left]: Yes! Let us go!

3RD SHEPHERD: We are summoned to adore Him! — We, the shepherds of the hills! — So spoke the Angel! [He is the farthest to the right on the stage.]

1ST SHEPHERD [calling his dog]: To heel. [Over his shoulder] Yea, we, thou doubter. Thou unbeliever in signs and marvels! — Ha! [Exit.]

3RD SHEPHERD [wipes his brow]: I am amazed! I am astonished!

Curtain

[A choral group before the curtain sings "Angels We Have Heard on High."]

## Act IV

### "IN A DARK HILLSIDE CAVE"

Song, and Animated Tableau of the Nativity

The curtain rises on the same scene as Act II, except that the door of the cave has been removed. Dark draperies should form the walls and ceiling of the cave, which need not be very deep. Within the cave is the Nativity group. In the rear, behind the manger, which is set at an angle to protect the eyes of the Infant from direct glare of the floods, are the ox and the ass. (These headpieces may be obtained from any of the large costume houses, or rented from them.) These two should be so placed that nothing but the heads can be seen. The top of the manger should be no higher than an ordinary table, and a small quilt be laid on the straw or hay that fills it. Mary is seated at the left of the manger, back toward its foot. She holds the Child close in her arms, but so that it can be seen. It should have its arms exposed and be lightly wrapped in loose, white material that does not bind its limbs. (If a dependable baby cannot be borrowed, a doll can be used.) At the right of the door, just inside, stands Joseph, holding his lantern. Above the stable is the choir of angels, with the Bethlehem Angel in the central position (as in Act II). This group can sing the words of the song, occasionally changing their poses. Faint blue floods on this group till the third stanza, when the floods come white, then rose, then strong pale amber. A white spotlight upon the Nativity group in the cave.

[During Stanza I: Mary lays the Child in the manger. She never looks away from it except in gesture of welcome to those who approach. She should smile at the Baby and keep it happy by touching its fingers and other little caresses, observing to make no quick move-

ments nor more than are necessary, for the fewer and the slower the movements made, the more significant they will appear.

During Stanza II: Joseph looks out toward the audience, raises his lantern; then he steps close to the manger and kneels on his left knee opposite to Mary. His right hand may caress the nearer animals head close to its ear. He sets his lantern on the ground.

During Stanza III: Lights grow strong on the angels in the sky. They change color as the angels take different poses.

During Stanza IV: The shepherds come in quickly from the right. They approach and group near Joseph and outward toward the audience, some crouched, some kneeling, some standing. Be careful to make a balanced group that does not close off view of any others. Immediately, the Three Kings enter from the left, offering their gifts, which they lay on the floor before the manger, retiring to the left, and grouping to balance the picture.

During Stanza V: The three little boys are led in by the little angels of Act II. They come to the manger, and crowd in close by Mary and Joseph, some standing and some kneeling. Mary lifts the Child up so that all can see, as the chorister groups come in from either side and fill the rest of the stage. These choristers may sing the fifth stanza, or substitute the following words:

I have been to the cave, I have seen the dear Child.

I have knelt by the Mother, so tender and mild.

I have held the dear Baby, as truly as she —

For today Jesus came in Communion to me.

Curtain

[Immediately the curtains open again, and the audience joins the entire cast in singing the "Adeste Fidelis."]

The End

NOTE: The slower the tempo of the song, and the more distinctly enunciated, the better the effect. If sheet music of "In a Dark Hillside Cave" is desired, it may be had of Shattinger Music Co., in St. Louis, at 15 cents a copy, postpaid. Words only, at 10 cents a dozen copies.

## LIGHTEN YOUR BURDENS

Did teachers think to better advantage there would be fewer worn-out, cross, irritable, old-before-their-time men and women in the teaching profession. Teaching is a trying business at best. The photographer who spends four minutes in studying his subject and one minute in taking his picture has better results than he who plunges at once into the process of making the exposure. The man who has to make reply to an important communication, and who carefully studies it before calling his stenographer, is using his head.

There are teachers who, everyday, without thinking command a pupil to do that which it is a physical impossibility to accomplish. In the matter of distributing or collecting materials, opening or closing of doors and windows, carrying messages, sending assistance to classmates — in these and in a hundred ways — the teacher, if he uses his head, will find how his work may be lessened by division of labor among the pupils. If the average teacher worked half as hard in planning how to lighten his labors and make more effective his own efforts as he does in worrying over his hard lot and the perversities of human nature, he would accomplish more, enjoy life better, and live longer. Use your head! — Canadian Teacher.

# Woodcraft in the Grades

## Elephant Book Ends

Sister M. Terentia, O.S.B.

Untouched possibilities for the artist, craftsman, teacher, and pupil lie in the creative arts. Creative art gives the individual an opportunity to express his skills in various fields. Nothing makes a child happier than the construction of something of his own, no matter how insignificant it may be.

Before beginning this project of woodcraft get a selection of different figures such as horses, dogs, ships, ducks, so that the pupils may have their choice. Give the pupils the suggestion of going to the public library where they can get many books on woodcraft. Each pupil may bring his own figures if he wishes.

The aim in carrying out this project was to make a set of book ends as a Christmas gift for parents. The work was started three weeks before Christmas.

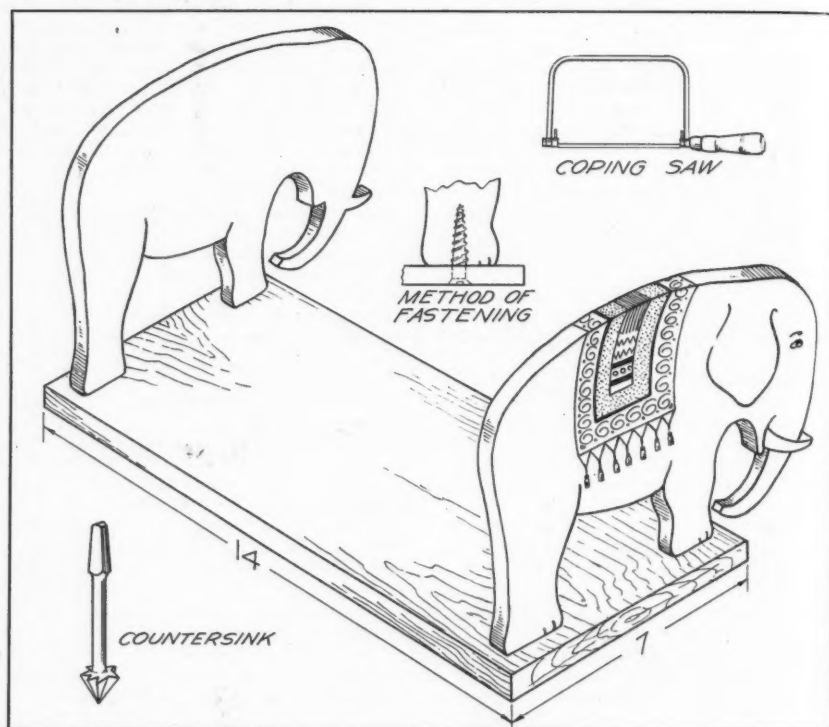
**Material and Tools:** Wood, coping saw, paint and paint brushes, screws, sandpaper, and a countersink.

The best kind of wood for this work is soft pine, basswood, or poplar. Boxes in which dried fruits have been shipped furnish good material and are easily available. Fruit boxes are usually made of soft pine and will absorb paint evenly. You will find that soft pine can be sawed very easily.

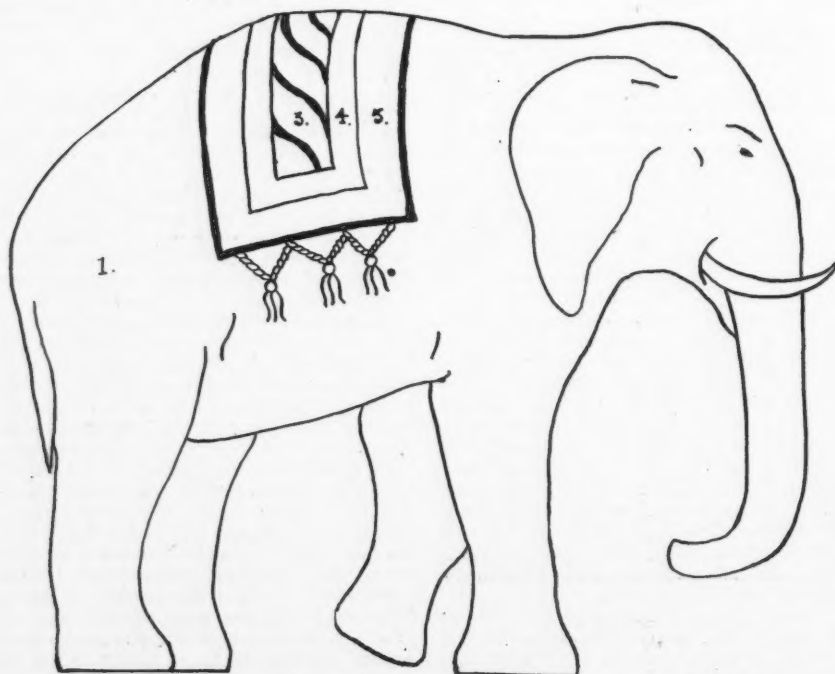
The coping saw is a very common tool which may be obtained at a hardware store for a quarter. The blades are six for a nickel. In sawing, take care that the blade does not get too hot.

Gray being the prevalent color, you will need about a quart of gray paint for 40 pupils. A small ten-cent can of paint will be enough for the decorative colors. Each will select his own color scheme.

Each child will need four screws. Get a



The Finished Bookrack; Method of Fastening the Ends; and Tools Needed.



Elephant Design for Book Ends—Colors: (1) Gray; (2) Black lines; (3) White or Ivory; (4) Orange; (5) Red.

1-in. screw with a flathead. Use the countersink before putting in the screw, so that the screw cannot mar the desk.

**Procedure:** Each child traces two elephants on a piece of wood and then saws around the outline. Sandpaper the figures to take off any rough edges and smooth the surface for painting. Fasten the elephants to the base before painting them. For the base of the book ends, one needs one piece of wood  $\frac{1}{2}$  by 14 by 7 in. Sandpaper the base and round off the corners before fastening the figures.

As a result of the project in my class, each child had book ends as a Christmas gift for his parents. The project aroused the children's interest in creative arts and gave them an idea of a fine hobby. This work kept them off the streets after school hours, and mothers knew they were safe.

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## Activities in the Religion Class

Brother Basil, F.S.C.

Modern education is making good use of activities of all kinds. Booklets, dramatizations, debates, construction of models, editing a magazine, etc., are examples of activities. Such projects impress upon the child's mind the information we wish to impart to him, and, what is of more importance, they put the child's mind to work—his reason, his imagination, his memory, and his emotions.

The teaching of religion, above that of all other subjects, should be functional teaching; the child should be living his religion while he is learning more about it. The home, which has started the work, will continue to be the most important factor. Some of the activities with which the school can motivate its lessons are:

### Physical Activities

Sand table: cave of Bethlehem, Nazareth, etc.

Clay Modeling: crib, sheep, etc.

Paper Cutting: Christmas star, etc.

Poster Making: Camels, sheep, etc.

Booklet Making: drawing, pasting, labeling of pictures, etc.

Demonstration in Church of liturgical objects.

Religious Games.

Class Bulletin by teacher and class.

### Spiritual and Mental Activities

Dramatization: the message of the angel, the arrival of the shepherds.

Socialized discussion: children tell one another the story.

Programs prepared by the class and witnessed by other groups.

Storytelling by the teacher.

Picture study by the teacher.

Oral and silent reading to illustrate further the doctrine.

Written work: simple sentences to summarize the doctrine.

Poem reading and memorizing.

Aspirations, brief prayer, meditations suggested by doctrine, from Holy Scripture, the Mass, etc.

Official prayer: read, commented, memorized.

Lives of the saints: read, told, commented upon.

Dictionary of words and phrases met in the lesson.

Application of doctrine suggested by teacher and class.

Interpretation of religious problems in the experience of the class; conscience cases.

Short composition on doctrine.

Liturgical events connected with doctrine.

Scriptural passages of doctrinal signification.

Religious and liturgical hymns illustrating doctrine.

Religious information: meaning of symbols, of ceremonies, etc.

Practical life suggestions: morning and evening prayers, prayers before and after meals, ejaculations in time of temptations, recitation of the Angelus, corporal and spiritual works of mercy, daily and weekly examination of conscience, weekly confession, frequent Communion, daily exhortation of the temporal punishment due to sin, daily practice of some virtue, correction of some defect.

daily reading of the lives of the saints, of the New Testament, etc. Keeping the spirit of Lent, attendance at Mass, using the Missal, recitation of the Rosary, penance on days of fast and abstinence, yearly retreat, etc.

### A Religion Project Book

The project book demands all the ingenuity of teacher and pupil (and sometimes of parent) in its conception, organization, and completion. It gives natural outlet to intelligent and persevering activity. It expresses personality. It creates greater interest in the lesson in religion. The activity of making the booklet stimulates the practice of the virtues and good works which it illustrates. It imprints the religion lesson deeply in mind through the activity of the senses. It clarifies ideas through their expression, and through reading and discussion with schoolmates, parents, and neighbors. Not the least of the services of the project book is the stimulation of the religious interest of parents and friends and the cooperation of these adults. Here are some suggestions for titles of project books in religion:

### For Elementary School Students

My Character Book; My Vocation Book; My Book of Good Works; My Prayer Book; My Ejaculation Book; My Baptism Book; My Way-of-the-Cross Book; My First-Communion Book; My Mass Book; My Confirmation Book; My Book of the Sacred Heart; My Book of Mary; My Book of St. Joseph; My Guardian-Angel Book; My Patron-Saint Book; My Favorite-Saint Book; My Great-

Heroes Book; My Catholic-Home Book; My School Book; My Parish Book; My Pastor and My Bishop Book; My Book of the Word of God; My Hymn Book; My Poem Book; My Drawing Book; My Poster Book; My Drama Book; My Creation Book; My Book of the Sacraments.

### For High School and College Students

Christ in the Liturgy; The Angels in the Liturgy; Liturgy and Sociology; Gregorian Chant; The Prayer of the Missal; Mary and the Liturgy; The Saints in the Liturgy; The Liturgical Hymns; The Liturgy Non-Roman; Christian Archeology; The Missions; The Great American Converts; The Founders of the Catholic Church in the U. S.; The History of Religion; The Sacraments; The World's Great Pilgrimages; The Great World Sanctuaries; The Sacramentals; The Book of Modern Saints; The Divine Office; The Mass; The Holy Eucharist; Holy Orders; Matrimony; Prayers; The Missions; Books; Church Government; Liturgical Art; Ecclesiastical Vestments; Ecclesiastical Objects; Holy Week Liturgy; The Catholic Cemetery; The Catholic Hierarchy; The Ecclesiastical Cycle; The Life of Our Lord; Books of the Old Testament; The Mystical Body of Christ; Book of Tenets of the Catholic Faith; Means of Sanctification; Catholic Leaders; The Book of Persecutions; The Book of the Councils; Devotion to the Sacred Heart; The Book of My Patron Saint; Devotion to Mary; Devotion to St. Joseph; The Book of the Crusades; The Book of Catholic Education; The Catholic Home; My Parish and My Diocese; The American Catholic Church; The American Catholic Literature; The Sodalties; The Youth Movements; The Papal Court; The Way of the Cross; My School.

## Demonstrations in Chemistry

Sister M. Hope, C.D.P.

A chemical change changes the substance of a thing. If I take a piece of wood and burn it, a chemical change results as the substance wood no longer exists; carbon dioxide and water form. A physical change results in the change of form only. Breaking a dish or tearing a piece of paper is only a physical change. Sometimes both may take place at one and the same time.

Elements are substances that as yet have not been decomposed. The number of elements is 92. Compounds are substances made up of two or more elements. Oxygen or hydrogen are examples of the former and water of the latter. Elements are represented by symbols and compounds by formulas. The elements correspond to the letters of the alphabet and the compounds to the number of words which is infinite. When heating sugar in this demonstration, we notice the mist forming in the inside of the test tube showing the presence of O and H. The black substance left in the tube is carbon. This shows sugar is composed of three elements, oxygen, hydrogen, and carbon.

Oxygen, a very important element, was discovered by Priestly. He heated mercuric oxide by focusing the sun's rays on it with a large glass lens. He also learned that a candle burned in it with remarkable brilliancy. This

discovery led to the real meaning and explanation of combustion later by Lavoisier. We here heat a sample of potassium chlorate with a catalyst manganese chloride and test for O. We also show how O aids combustion by placing a glowing splint in it, or a glowing piece of charcoal or burning sulphur.

Hydrogen was discovered by Cavendish. He poured an acid over a metal, collected some of the gas generated, and tested it for its properties. He called it inflammable air, and later Lavoisier named it hydrogen, signifying "producer of water." It burns, but does not aid combustion, as this demonstration shows. Before the discovery of helium, it was used for dirigibles since it is very light; the latter however being noninflammable is preferred. Oxygen and hydrogen when burning together give a very hot flame and so are used in the oxyhydrogen blowpipe, used for welding purposes.

Specific gravity represents the relative weight of a substance as compared with water as a standard. The specific gravity of water is one. By means of a hydrometer we shall determine the specific gravity of water and of milk. When using a hydrometer for testing milk we call it a lactometer. Milk should have a specific gravity of 1.03.

When a solid dissolves in a liquid the re-

# That Holy Christmas Night

Sister M. Limana, O.P.

Sister M. Bernice, O.P.

Moderato

That ho - ly Christmas night The an - gels came to earth in  
The shepherds watch-ing sheep Had heard the mus-ic sweet; They  
The wise-men saw a star And guid-ed by the light Had  
We, too, have come, dear Lord To c on- template the love That

lit - tle Bethle- hem And sang of Je - sus birth.  
hastened to the crib To kneel at Je - sus feet.  
found the Baby King And off- er- ed pre- sents bright.  
brought Thee down to earth From Thy bright home a- bove.

Refrain

Glo - - ry to God on high Joy - ful - ly the

an - gels sang Glo - - ry to God on high

Mer - ri - ly their voic - ces rang



sulting liquid is a *solution*. The boiling point is raised by the presence of a dissolved solid and the freezing point is lowered. We will show here that adding salt to boiling water causes the boiling to cease, as a solution has a higher boiling point.

Lowering the pressure, lowers the boiling point. We heat water to a T of 70 degrees. Then corking the flask, inverting it, and allowing cold water to run over it, thereby lowering the pressure, the water begins to boil at that temperature which is not the case ordinarily as water boils at a T of 100 degrees C.

Heat is absorbed when a liquid changes from a liquid to a gas. We place ether in this container, take the T of the liquid and then evaporate it. The thermometer shows a drop in T. This principle is used in the making of ice.

Bone black is a form of carbon. It is used as a decolorizing agent in the refining of sugar. When a colored substance is heated with bone black for some time, and the solution then passed through filter paper, it is perfectly clear, all color having been removed.

*Carbon dioxide* is a heavy gas used in fire extinguishers. It is collected in the laboratory by using marble with either hydrochloric or sulphuric acid. In the fire extinguisher an acid and sodium bicarbonate are used, which, when acting chemically on each other, generate carbon dioxide. This demonstration shows carbon dioxide generated from marble and hydrochloric acid.

*Bleaching agents* are usually chlorine, sulphur dioxide, and hydrogen peroxide. Owing to the disagreeable odor of chlorine we shall refrain from generating this gas. We are showing here burning sulphur forming sulphur dioxide and this in the presence of water forms sulphurous acid which does the bleaching of flowers or any colored object. The O liberated by the sulphur dioxide uniting with the H in its nascent state does the bleaching. This bleaching is however not permanent. Bleaching with chlorine is used in water purification. Objects that cannot be bleached with chlorine are bleached in this manner.

*Sodium* is a very active metal, since it decomposes water. It has to be kept in kerosene. When we place sodium on water, H is liberated as the water is decomposed and sodium hydroxide forms. The latter is a very valuable compound used in the soap industry.

Three most important groups of compounds are *acids*, *bases*, and *salts*. The usual way of distinguishing them is the litmus test. Acids change blue litmus red; bases change red litmus blue, and salts have no effect if they are normal. The sign of an acid is H, of a base is OH; a salt has neither H nor OH if a normal salt. We are here testing HCl, NaOH, and a salt copper sulphate.

An interesting chemical action takes place when HCl acid and ammonia water are put together. Place a small amount in separate bottles; then place one on top of other and dense white fumes which are ammonium chloride fumes form. The surprise comes when you take apparently empty bottles and put them together and note results.

*Chloride test*. If a substance is a chloride it can be discovered by adding silver nitrate and a white precipitate forms. This test is shown or performed here.

*Carbonate test*. If an unknown substance is treated with an acid and it liberates a gas which makes limewater milky, it is a carbonate.

*Nitrate test*. Treat the solution with concentrated sulphuric acid; then add freshly

prepared ferrous sulphate; if a brown ring forms it indicates that the substance is a nitrate.

*Sulphate test*. This consists in adding barium chloride and if a white precipitate forms insoluble in HCl the substance is a sulphate. The flame test will tell which metal is present.

*Iodides and bromides* may be distinguished in the following manner: Place a small amount of each in separate test tubes; add to each a few c.c. of carbon tetrachloride. Next add a small amount of chlorine water and shake the mixture well. The element chlorine will liberate bromine and iodine; the carbon tetrachloride will be colored brownish red if bromine, and violet or pink if iodine is present.

A piece of muslin held in a flame will not burn if it has been treated with a phosphate of ammonia and allowed to dry. The ammonia phosphate makes it noninflammable.

Paper will smoke but not burn if it has been treated with lead acetate, as this demonstration will show.

Another method of distinguishing an acid from a base is the use of phenolphthalein solution. It has no effect on the acid but will turn the base a pinkish color.

Different chemicals give different flame reactions. When a platinum wire is dipped in a sodium solution, and held in a flame it is a bright yellow. If potassium solution is used, the flame is violet or lavender; lithium gives a crimson red color.

Oil and water will not mix. A milky looking fluid called an *emulsion* forms. If left standing for some time, oil and water will separate. This emulsion can be made permanent by using a third substance insoluble in both, such as soap. This acts as an emulsifying agent. Milk is an emulsion of butterfat in water with casein as an emulsifying agent.

*Acetylene gas* has two important uses: (1) as an illuminant where electricity is not avail-

able, (2) as a source of intense heat. It is obtained by putting calcium carbide in water and collecting the gas. It burns with a smoky flame. The oxyacetylene blowpipe like the oxyhydrogen blowpipe is used for welding purposes.

The candle flame has three cones, inner, intermediate, and outer. The inner is composed of combustible gases and has the lowest temperature. The intermediate cone has the decomposed vapors, sets the carbon free; which renders the flame luminous. The outer cone, where the union takes place with oxygen, has the highest temperature as can be seen by placing a cardboard in the flame. If a match is placed in the inner cone, it will not ignite for a long time.

*Textile fibers* are classified as vegetable and animal. The former are cotton and linen; the latter, wool and silk. The difference between these can be shown by burning some samples. The vegetable fibers burn with a flame; while the animal fibers do not give a flame and omit the odor of burning hair. A hot solution of sodium hydroxide has little effect on vegetable fibers, but will readily dissolve wool, and, slowly, silk.

When a sodium or potassium ferrocyanide is added to a ferric salt such as ferric chloride, a deep blue solution forms called *Prussian blue*. This is used as a paint pigment and sometimes for bluing laundry water.

When a solution of ferricyanide is added to a solution of a ferrous salt, a deep blue solution called *Turnbull's blue* forms. This is a good test for ferrous ions.

A dilute solution of oxalic acid is effective in removing a fresh inkstain since the acid reduces the ferric salt in the ink to a soluble ferrous salt which can be removed with water. Oil and fat stains can be removed by using carbon tetrachloride or benzene. Turpentine is a good solvent for fresh paint stains.

## Teaching from the Gospels

Sister Teresa, O.S.U.

Teachers, let us occasionally lead our boys and girls to the feet of Jesus in the holy Gospels. Lessons learned by listening to His words, seeing His actions, and observing His personality while on earth, seem to make a double impression, inasmuch as it tends to lead them to a personal love for Christ.

Teaching Scripture in high school occasionally, instead of the regular religious assignment, instills a love of the New Testament. After a few attempts at studying Scripture, we were very much gratified to see the students often discovered reading the Gospels. Young persons love Christ, they want Christ, they need Christ; let us, religious teachers, supply the need.

A sample lesson in the study of covetousness, temporal care, and apostolic poverty will illustrate the method.

### The Master Teaching

Saint Luke, in Chapter 12, gives us a striking picture of the Master teaching. The Evangelist writes: "And when great multitudes stood about Him, so that they trod one upon another, He began to say to His disciples: 'Beware ye of the leaven of the Pharisees, which is hypocrisy . . . and when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or

what you shall answer, or what you shall say; for the Holy Ghost shall teach you in the same hour what you must say.'"

### The Interruption

Jesus was suddenly interrupted: "Master, speak to my brother, that he divide the inheritance with me."

*Explanation:* It was customary for the eldest son to get the greatest part of the estate as he was supposed to care for the widow and the daughters (Deut. 21:17). This often led to disputes.

From the warning with which our Saviour responds, it seems that it was covetousness on the part of the man or his brother; in order to attain his end, he wished to make use of our Lord's influence against his brother, who was possibly also present.

Such is the fruit that men often derive from the teaching of the Saviour. Our Lord had just spoken in an inspiring manner of confession of faith, even to the sacrifice of all temporal goods, and of life itself, and this man was occupied with earthly thoughts and desires.

### The Master's Answer

In His answer, our Saviour does two things. He refuses the man's request (Luke 12:14),

then gives a warning against covetousness (Luke 12:15).

Jesus was come not to judge, but to redeem, not for temporal things, but for souls. It would have been a hindrance to this spiritual object to have mixed Himself up with worldly business, thus making Himself the means of temporal things and not the end (Luke 20:22).

Our Lord profits by this opportunity to warn against covetousness:

1. By showing in what covetousness really consists (Luke 12:15).

2. By giving motives against it in the form of a parable (Luke 12:16-19).

3. By pointing out the false confidence covetousness arouses (Luke 12:20).

Covetousness does not consist in the simple care of temporal necessities, but in solicitude for the superfluous and unnecessary. It sets its heart upon possessions *as such*, and therefore, can never have enough. "A man's life doth not consist in the abundance of things which he possesses."

#### Lessons to Be Learned

By parable the Lord points out useful lessons connected with the incident:

## Suggestions for Commercial Teaching

Sister M. Coleta, O.P.

We have been successful in organizing a commercial club. From time to time we invite speakers, such as bankers, attorneys, and other leading local businessmen in the community. I have found it worth while to use the dramatic way of teaching business attitudes by having students dramatize business plays, such as "A Saturday Morning in an Office" and others published in *Commercial Plays* by Alan A. Bowle and *Keys and Cues* by the Gregg Publishing Company.

I encourage students to work for the awards given and sponsored by the *Gregg Writer* and the business-education projects sponsored by the *Business Education World*, a teacher's magazine.

I have decided to enroll my students in the typewriting contests sponsored by the *Catholic Typewriting Contests Committee*. These tend to reduce failures which are intellectual death certificates. The teacher who uses motivation to advantage becomes a diagnostician.

Routine tends to make classwork monotonous.

1. The folly of trying to satisfy the soul with temporal goods, when it was made for God, and temporal things were given out to make us "rich towards God" (Luke 12:20).

2. The folly of laying up treasures that will forsake us at the eternal gates (Luke 12:21).

3. The degrading influence of covetousness (Luke 12:19).

4. Our Saviour calls him "a man of the multitude." He was living for temporal things, expecting a rich Messiah, just as the multitudes of today are given to such unrest, because they seek the means and not the end of happiness, and because capitalists crush laborers in a mad rush for gold which can never satisfy.

5. This man saw in the eloquent and popular Master only a tool to his covetous desires.

6. Let us study Jesus, His patience. Just as he was asking for the supreme sacrifice of all temporal things, even life itself (Luke 12:12), this man interrupts Him with purely earthly thoughts and desires. The inspiring, impressive eloquence of Jesus did not reach him, because he was engrossed in selfishness. Let us be careful that many graces do not pass us by for the same reason.

makes the necessary correction or corrections, she may regain the point lost in the "unavailable" letter turned in.

#### Criterion for Errors in Transcription

	Penalty
Misspelled words	10 points
Grammatical error	15 points
Strike over	8 points
Substitution or omission	5 points
Punctuation and paragraph	2 points
Typographical error	1 point

The following items should be checked for form only. All other errors will be penalized under accuracy.

Date	Complimentary closing
Address	Signature
Salutation	Evenness of right-hand margin
Paragraphing	Identification data
Line spacing	Placement of letter on page

#### Letter Placement

At first the student will use a placement table. Later she will estimate the length of a letter, and decide upon the placement. Learn the classification of letters as to length: short, medium, long, two-page.

In using the following placement table note:

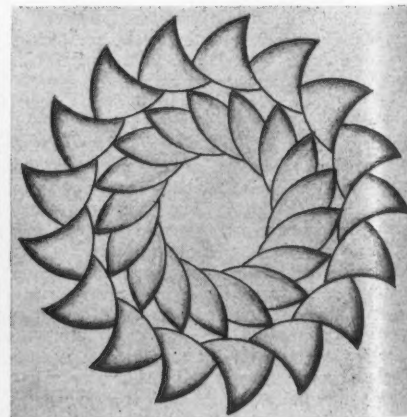
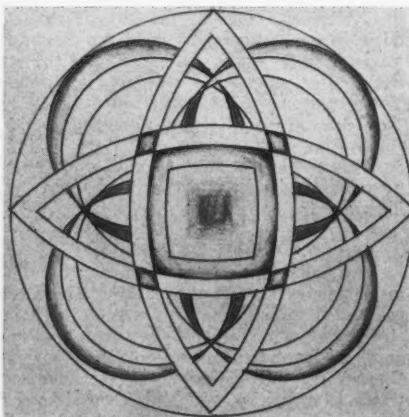
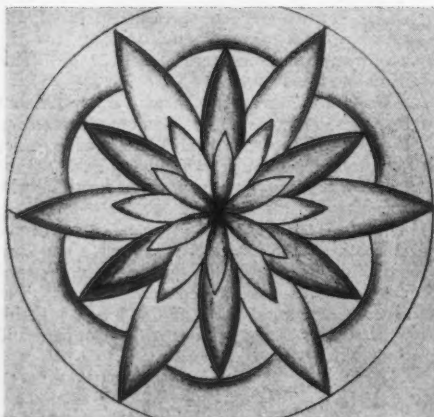
1. Paper with a 2-in. letterhead is to be used.
2. When plain paper is used as a substitute for a letterhead, the date is to be typed 2 in. from the top of the page; 1 in. from the top, if you insert: **LETTERHEAD**
3. Five spaces are to be added to the stop for the right margin to provide for the ringing of the bell.
4. Check the placement of the paper guide so that the horizontal centering of the letter will be accurate.

#### Double-spaced letters:

Classification	Words in body of letter	Length of line
short	up to 60	40
short	61 to 100	50
Spaces between date and inside address: 8 to 10 or 6 to 8.		

#### Single-spaced letters:

Classification	Words in body	Length of line
short	61 to 100	40
medium	101 to 200	45 to 50
long	201 to 275	55 to 60
two-page	more than 275	60
Spaces between date and inside address		
	8 to 10	
	6 to 8	
	4 to 6	
	4 to 6	



Geometry in Art.

— Sister M. Noreen, O.S.F.



## These Problem Children\*

Rev. Daniel A. Lord, S.J.

The easiest thing to do with a difficult child is to send him (or her) home to the parents or down the hall to the principal or pastor. Which is, of course, no solution at all. Instead, the sensible thing to do is to send for the parents and take a good look at them. Even better, one can visit the parents and have a look around at the conditions under which the child is living.

For the child is not an insulated little unit that comes to us out of the everywhere into here. He comes from a definite home, good or bad. And it would be a fine thing if we knew just how good or how bad that home is. If the youngster has no place to study, we cannot be surprised that he never knows his lessons. If he lives at night surrounded by noisy younger brothers and sisters, the blare of a radio, perhaps a quarreling father and mother, he would have to be St. Thomas Aquinas to concentrate on his work. If he is underfed, he has no vitality for class. And if his parents are clearly dirty and ambitionless, or high society and with wrong ambitions, we should know that factor in his whole outlook on life — and his study.

Sending the child down the hall to the principal is simply shifting our responsibility. The child comes back punished and resentful or unpunished and triumphant. It is our responsibility to handle that child's case, and we can do it a dozen times more effectively than the principal can, who meets him just in passing, and knows him only as one of the hundreds who pass under his line of vision.

Every problem child is the result of some problem that we should know before we attempt to solve his problem. He comes from a bad home — and that may be a home that is too poor or one that is too rich; in which the parents have no time for him because there are so many children, or no time for him because they can't be bothered with children; he may live so close to his parents that he knows all their sins and weaknesses or so far away from them that he doesn't know them at all; he may be burdened with the care of small brothers and sisters or starved because he has none at all; he may have wrong values because of the constant struggle for bread or because of the aspiring to trifling things like membership in the right country club and two expensive cars. He may live in the midst of sin, or dirt, or noise, or false values, or selfishness, or cruelty, or quarreling. His problem may be thrust on him much more than he is thrust on us.

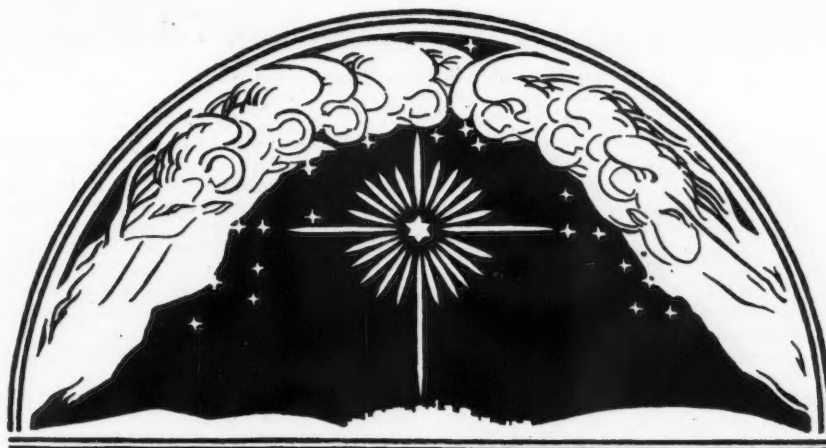
If you send him home to his parents, you send him home to his problem. If you meet the parents, you at least get a new slant on what makes him what he is. If you see his home, you at least know the atmosphere he breathes into his soul.

If you send him to the principal, the principal deals with him on a formula — he must; he is too busy to do otherwise. But he is your problem anyhow. And God's grace is with you in the handling of him.

It is the inalienable right as well as the indispensable duty of the Church to watch over the entire education of her children.

— Pope Pius XI

\*Reprinted from *The Faculty Adviser*.



— Gedge C. Harmon

## Merry Christmas

Sister M. Eulogia, O.P.

The letters are carried by children of the lower grades who recite the verses in turn. Use "Old English" letters, white on green paper for "Merry" and white on red paper for "Christmas."

M is for Mary, our dear Mother mild,  
Who gave to us all her sweet holy Child.

E is for this earth to which Jesus came;  
Let us pray to God fervently in Christ's holy Name.

R is for recollection, with which Mary was filled,  
When she gazed down upon her Infant so still.

And R is for reparation which we all hope to make  
For all sins committed; O Jesus, my heart take.

Y is for yuletide which we keep every year;  
May Christ be its center as it approaches more near.

C is for the carol which the host of angels sang,  
"Glory to God in the highest," throughout heaven it rang.

H is for heaven from which Jesus came down  
To dwell on a stable's straw-strewn ground.

R is for resting place, for which my heart I shall give  
As a neat little cradle in which Jesus can live.

I is for Infant, sweet Baby so fair,  
May love for you always be my heart's only care.

S is for shepherds, who came with great speed,  
To worship the Infant; and faith was their meed.

T is for the thanks which to Christ we return  
For dwelling among us; for Him our hearts yearn.

M is for holy Mass where, on Christmas morn,  
On the altar our Jesus again is reborn.

A is for adoration; with heads bending low,  
We worship our God with hands folded so.

S is for the holy Sacrament we'll receive in our heart  
In our Christmas Communion; may Christ's love ne'er depart.

# Indian Folklore for American Children

An Outline for a High School Course

Sister Mary Agnes Philomene, O.S.F.

This course may be given in either the junior or senior year. To devote one entire semester to the work would not be too much, for great profit and much enjoyment will be found in following the life and habits of the American Indian. It may serve to correlate American history, literature, and music.

## In the History Class

Use any good up-to-date text with plenty of supplementary work. Study the part played by the American Indian in the pioneer life of the country down to the present time. In teaching American history we are inclined to put too much stress on the atrocities of the Indian to the exclusion of the better and more interesting things of his life. With the stern facts of history let us mingle the noble characteristics of the red man. Consider the deep religious element in the Indian and his devotion to God (Manitou). The work done among the Indians by the early Catholic missionaries is a topic of absorbing interest. They won the savages to the Church, and Christianized their lovely but pagan ideas. The story of Father Marquette and the burning glass illustrates the interesting anecdotes.

American history texts and references:

- Fish and Wilson, *History of the United States*, American Book Company.  
 Hamm, William A., *The American People*, D. C. Heath & Company.  
 Wirth, F. P., *The Development of America*, American Book Company.  
 Johnson, Dr. Allen, *The Chronicles of America*, (Roosevelt Edition).  
 — Vol. 1, *The Redman's Continent*, Huntington, E.  
 — Vol. 26, *The Passing of the Frontier*, Hough, Emerson.

The Indians loved our beautiful wild country. Discuss the Indians names—for America abounds in fanciful names of Indian origin—and teach their meaning to the children. Naturally magnanimous and open minded, the red man prefers to believe that the Spirit of God is breathed not into man alone, but that the whole created universe is a sharer in the immortal perfection of its Maker. His imaginative and poetic mind, like that of the Greek, assigns to every mountain, tree, and stream, its spirit, nymph, or divinity, either beneficent or mischievous. The hero of Indian tradition, who like Cooper's well-known Uncas, steals stealthily through the leafy forest, ears attuned to every sound, eyes peering sharply into the eerie shadows ahead, muscles set to spring, reflects the characteristic trend of the Indian mind—his tendency to attribute personality and will to the elements, to the sun and the stars, and to all animate and inanimate nature.

## In the Literature Class

The folklore of North America is as varied as it is wild and beautiful. From the blue waters of the Atlantic to the golden strand of the Pacific; from the sparkling waters of the Great Lakes to the misty southern Gulf, each different nation and every separate tribe had its own treasured legends. Weird, tragic, pathetic, and beautiful, they enter into the traditions of the tribes; they are made to explain the forces of nature, and are the foundations of their religion. The mountains of Maine and Vermont, the Palisades of the Hudson, the waters of the Niagara, the peaks and the caves of the Rockies, even the bluffs of the Missis-

sippi with their neighboring glens and streams contribute to the great unwritten book of Indian folklore coming down through the ages.

Read legends of flowers, legends of mountains, lakes, waterfalls, and rivers.

American literature texts and references:

- Miles, Pooley, Greenlaw, *Literature and Life* (Book Three), Scott, Foresman & Company.  
 Halleck, *Romance of American Literature*, American Book Company.  
 Chateaubriand, F. A., *Atala*, from *The Genius of Christianity*.  
 Cooper, W. F., *The Last of the Mohicans*.  
 Curtin, J., *Creation Myths of Primitive America*.  
 Dellenbaugh, Frederick S., *The North-Americans of Yesterday*.  
 Eastman, Charles A., *The Soul of the Indian*.  
 Fletcher, Alice C., *Indian Story and Song from North America*.  
 Gordon, Hanford Lennox, *Indian Legends*.  
 Jackson, H. H., *Ramona*.  
 Longfellow, H. W., *Hiawatha*.  
 Repplier, Agnes, *Pere Marquette*.  
 Skinner, Charles M., *Myths and Legends of Our Own Land*, Vols. 1 and 2.

The folklore of the North American Indian is dealt with by the Bureau of Ethnology, the Smithsonian, and the American Anthropologist. *The Journal of American Folklore* and the *Memoirs of the American Folklore Society* cover legends, but not material culture.

## In the Music-Appreciation Class

Into these legends enter, also, the Indian songs and melodies, which add to the picturesque and fascination of the scroll that depicts the life of these children of the forest. Indian myths embodying cosmic ideas have passages told in song; tribal legends have their milestones of song; folk tales at dramatic



Mary and Tommy, Mother and Son.  
 Oglalla Sioux Indians, Pine Ridge Agency,  
 South Dakota.

—Photo by W. Ben Hunt



Hahaka Sapa (Black Elk). An old  
 medicine man of the Oglalla Sioux, of the  
 Pine Ridge Agency, South Dakota.

—Photo by W. Ben Hunt

points break into song; and the collection by Alice C. Fletcher, of Harvard University, reveals something of the wealth of music and dramatic material that can be gleaned outside of myth, legend, and folklore, among the natives of our country. Aside from scientific value, this music possesses a charm of spontaneity that cannot fail to please those who wish to come near to nature, and enjoy the emotional expressions unchanged by intellectual control. These songs are like the wild flowers that have not yet come under the transforming hand of the gardener, but they hold a distinctive place in the folklore that has been gathered by poets, historians, and story writers—the life story of the people.

Let the class hear Indian melodies on the phonograph. Have them sing the Indian songs, so that they will grow to love the beautiful, wild, soul-stirring music.

The midwest where once the Indian pitched his tepee has today great commercial and educational centers. At Lincoln, Nebr., rises the tower of the beautiful capital building, into whose marble artistry has gone the legendary lore, for we see there the Indian and the buffalo, the goldenrod and the corn, representing the products of the state.

## Suggested Indian Program

Vocal solo (boy's unchanged voice with piano accompaniment), From the Land of the Skyblue Water, Cadman  
 Violin solo, By the Waters of Minnetonka, Lieurance

Double Chorus, The Sun Worshippers (Zuni Indian melody harmonized by H. W. Loomis)  
 The Legend of the Violet  
 The Legend of the Indian Plume  
 The Legend of Niagara Falls  
 The Legend of Bridal Veil Falls  
 Indian War Dance  
 The Story of Father Marquette  
 Veni, Sancte Spiritus (Holy Spirit, Come)  
 Adoro Te Devote (Devoutly I Adore Thee)



# Creative Writing for Learning

Sister M. Luke, S.N.D.

(Continued from the September issue)

ANOTHER form of creative writing that can be used to advantage in the religion class is that of skit writing. Some very successful skits have been written about the ever recurring controversy: Is one religion as good as another? The length of these plays prevents their being included here. The seniors, in their study of death, wrote an interesting radio skit called "Interviews With the Past" in which typical American boys and girls gave their views on death. These are just a few instances showing how creative writing plays an important part in the teaching of religion.

Another subject to which creative writing bears a vital relationship is music. In helping students appreciate music, the teacher often asks them to write down what the music says to them. After hearing the "Dance of Death," an eighth-grade student wrote the imaginative story that you find in Selection Number Eight. It is well written even down to its surprise ending. The vivid and moving paragraph of Selection Number Nine was inspired by hearing "The Hunt in the Forest." Short skits to bring out the points of a composer's life, or dramatizations of stories underlying musical selections, can also be used to advantage.

One of the subjects that seems farthest removed from the influence of creative writing is mathematics. But such is really not the case. Sister Mary Leontius, O.S.F., in an interesting article appearing in *The Mathematics Teacher* urges the use of extracurricular activities for vitalizing the "so-called dead language of mathematics."<sup>3</sup> The author believes that aversions to mathematics can be changed through such activities. She says: "It is not at all unusual to find a pupil who approaches geometry with a critical attitude and later revels in it, in response to some creative work suggested by the teacher." The very first creative project mentioned by the author of the article is that of literary contributions, original poems, parodies of poems, adaptations of speeches, parodies of songs, short stories, and mathematical plays, newspapers, and essays.

Between social studies and creative writing there is a very definite relation. In this subject the variety of projects that can be undertaken gives many opportunities to the ambitious student. Chief among these activities are: writing historical skits, composing diaries that reveal the life and personality of some historical character, making up letters supposedly written at the time when the events under discussion took place, writing informal essays, giving personal attitudes and criticisms, writing short stories with an historical basis, composing poetry inspired by some historical fact. Selections Thirteen and Fourteen were both inspired by a study of the World War. Another historical fact that is full of inspiration for creative writing is the French Revolution. One history teacher recalled that her class had become so enthusiastic about it that they had reproduced the whole story in a four-page newspaper, complete with headlines and cartoons. Geography, economics, and sociology also offer material for creative writings.

Science, too, reveals a field for creative writing. *The Science Leaflet*, the official organ of the Student Science Clubs of America, pub-

lished in almost every issue some piece of creative writing. Another organization that is emphasizing the integration between science and creative writing is the "Conference of Catholic High School Teachers of Science." At their annual meeting this year at Duquesne University, Pittsburgh, Penn., these teachers agreed that much good comes through the writing of scientific skits, poems, stories, and essays. Selections Numbers Ten and Eleven indicate biology students' efforts at poetry; Number Twelve was inspired by chemistry.

Many people have long been of the opinion that a student in a business course is not quite on a par with a student in a college preparatory course. But anyone who has been watching modern methods of advertising and business-letter writing knows that a successful secretary must be a magician with her pencil. She needs every course in literature and writing that the school offers, if she wants to secure and retain a good position. Recently a business man who had called our school and had asked for several applicants told the Sister in charge of the commercial department that

he had employed one of them solely on the merits of her letter of application. A girl who could write a letter like that was the girl he wanted. Within the last month, two requests have been made for secretaries who, in addition to proficiency in shorthand and typing, must be original and creative in the letters they compose. Professor Aurner's *Effective Business Correspondence*, just revised, emphasizes this angle of business training. Selection Number Thirteen gives two letters of application and a follow-up; Fourteen is a sales letter, and Fifteen is an excerpt from a friendly letter which had to be written extemporaneously at the machine as a typing exercise. These selections will give some idea of the type of creative writing demanded of commercial students.

It seems scarcely necessary to point out the relationship between creative writing and journalism, for the latter is a subject that seeks to develop creative abilities. It is particularly in the writing of editorials and features that originality is brought into prominence. Selection Number Sixteen is an editorial which gives an old, old subject a very lovely new twist—the kind of thing that journalists delight in doing. More will be said of journalism later in connection with student publications.

(To be concluded)

## Samples of Creative Work

### Selection Number Eight:

#### THE DANCE OF DEATH

It was a dark and stormy night. The winds were sighing through the trees with a ghostlike refrain. The rain beat down on the roof of the car with ferocity. Then through the dark, I saw a house. Still and lifeless it looked through the darkness, but it seemed to beckon with a bony finger. After entering the house, I heard a creaking noise behind—the door had shut and would not open! Then the whole house seemed to come to life. All kinds of noises could be heard . . . through the silence came the going of the clock—twelve times! A closet opened and a skeleton stalked out, his bones rattling as he walked. I ran—anywhere—as fast as my legs would carry me, and always I heard the rattling behind me. It seemed I had run a long time before I came to a luminous, carved door. Soft music came from behind it. Hurriedly I pulled it open, and to my amazement, I saw a beautiful courtyard, filled with happy people. So amazed was I that I did not notice the rattling had ceased. There was dancing . . . gay dancing . . . everybody was dancing. The music was cheerful and happy, and I could hear the staccato notes of the castinet. As suddenly as the music had begun, it stopped. I knew the people had seen me. They rushed at me madly, hungrily. I must have fainted. When I came to, the sunlight was flitting through my bedroom window and was playing tricks on the walls. I knew I shouldn't have taken a second helping of strawberry shortcake last night.

—Wanda Strajny (8)

### Selection Number Nine:

#### THE HUNT IN THE FOREST

The fox prowls into the morning light and cautiously peeks about. He is greeted by the early birds, and is mocked by the cuckoo. The cuckoo taunts do not disturb him, but another sound does. Ah! the hunter's horn! Away in a flash goes he, thinking that the hunters will not catch him. Ah! for a merry chase! The horses' hoofs beat a tattoo across his mind and across his hunting grounds, the forest. Now the dogs have lost the scent! But not for long . . . the dogs are barking, the horses' hoofs are pounding a wild song. The dogs are getting closer . . . closer . . . Now they have him, and their victorious barks ring in his ears.

—Vivian Jean Cahill (9)

### Selection Number Ten:

#### WINTER BUDS

Pale green daintiness sheathed in brown array,  
Folded in spiral shapes crushed against each other,  
Uniformly resting on the twig in such a way  
That they resemble soldiers marching one behind another.

Their play is catching dewdrops at the break of dawn,  
Their work is getting stronger day by day  
So that when Spring arrives they may entice her

And invite her by their loveliness to stay.

—Patricia McKenna (10)

### Selection Number Eleven:

#### JUST A WISH

I wish I were a caterpillar  
Who sits upon a tree  
And munches tender, juicy leaves . . .  
I wish that I were he.

I'd don my soft and furry coat  
And grin a grin at you,  
'Cause I didn't have to tease for it,  
Or buy it—it just grew.

When the world began to weaken  
And winter took a hold,  
I'd shut myself in a warm cocoon  
And sleep right through the cold.

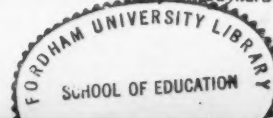
While others ran about to find  
Some lovely springtime suit,  
I'd rest within my cozy house  
And laugh at their pursuit.

I'd wait for balmy spring to come;  
Then I'd awake and rise  
And step outside my little home  
In a gown that would surprise.

But maybe I should be content  
With all the things I own—  
I don't think I'd like to live  
And spend my life alone.

—Mary J. Maynard (10)

<sup>3</sup>Schulte, Sister M. Leontius, O.S.F., "Extra Curricular Mathematical Activities in Secondary Schools," *Mathematics Teacher*, Jan., 1940.



## Selection Number Twelve:

## A CHEMICAL CONVERSION

"Science! What is that to me?"  
Exclaimed the irate farmer.  
"My daughter needs a dress, and gee,  
There's nothing on the farm here."

A chemist listened to his plea  
And mixed the chemicals with milk.  
He mixed the two so expertly,  
They formed a cloth that rivaled silk.

"A little powdered quartz, red lead,  
And potassium carbonate,  
Fused together when hot," he said,  
"Will make a stone that looks first rate."

Cut and filed, a jewel he showed  
Beyond all comprehension.  
"Chemistry's swell," the farmer glowed,  
"And should get more attention."

The chemist's magic works a charm  
But it certainly is a pity—  
For now the farmer's left the farm  
To be a chemist in the city.

—Catherine Veres (11)

## Selection Number Thirteen:

## LETTER OF APPLICATION

Dear Mr. Grady:—Some salesladies like to sell rare, fragrant perfumes to distinguished society women; others prefer to be surrounded by objects of art such as masterful paintings, fine and delicate needlework, and costly vases for these people love to dwell in the realms of intrinsic beauty and charm. However, my preference is far different from either of these, for bright and smiling faces of youngsters fascinate me more than words can tell. For this reason, I would like to work in the toy or children's department of a large store such as yours.

Being the oldest of a rather large family, I have fondled their infant twins while they sisters in their joys and disappointments, their loveliness and their little failings, their hopes and fears. Mr. and Mrs. James Byrne, our neighbors, can tell you of the numerous times I have fondled their infant twins while they enjoyed a social event or a well-deserved rest. I realize that youngsters are not perfect and that they sometimes require a lot of patience and understanding, but at the same time I believe that there is no greater attraction on earth than the innocence and simplicity of a child.

When may I demonstrate my aptitude for this particular type of work?

Yours truly,  
—Rosemary O'Toole (12)

## FOLLOW-UP LETTER

Dear Mr. Grady:—GLOW—amber—GLOW! See that CAUTION signal! It warns you to delay your decision regarding the position of saleslady available in your juvenile department.

Why? Because I will be your best choice for the vacancy. Your deliberation will be rewarded after you read the letter of endorsement regarding my employment during vacation in the children's ward at Cleveland Clinic.

Why? Because I will be dependable for the records of my scholarship efficiency can be furnished upon request of Sister Mary Patrice, Principal of Notre Dame Academy.

Why? Because I have devised a novel way of attracting a larger volume of juvenile buyers into your store.

When may I have the privilege of presenting these facts to you? Phone FI 5600 when ready.

Yours truly,  
—Rosemary O'Toole (12)

## Selection Number Fifteen:

## EXTEMPORANEOUS TYPING EXERCISE

Dear Alice:—Oh, what a let-down it is to get back after the exciting week end at your home. That football game Saturday was the last word in fun. And that dance Saturday evening—words can't express the grand time I had.

The best part of it all, though, was your

thoroughly delightful family circle. They were so cordial and friendly, from Dad down to little Betty. I felt at home the minute I stepped from the train and was greeted by you and your Dad. Your mother prepared some of the most delicious meals I have ever eaten. Bob is a real comedian; I was in "stitches" whenever I spoke to him. You, my dear Alice, were the "perfect hostess" personified. . . .

—Rita Stepan (12)

## Selection Number Sixteen:

## GLORY TO GOD! PEACE TO MEN!

"Glory to God in the highest and on earth peace to men of good will!" How joyfully the angels heralded that message the first Christmas night, long years ago! With it they brought love and peace and happiness.

But on this Christmas of 1939, do those heavenly ambassadors of good will sing with the same great joy as they did when they welcomed the Christ Child amid the hushed, expectant Judean hills 1900 years earlier? Or do their wings droop over so slightly and do some of the baby angels sing wrong notes because of tears that blind their eyes?

Then they look into the capitals of the great nations and see the hard ruthless hearts of the selfish dictators, who consider their people more pawns to be moved about and treated at will. And the angels wonder if their Christmas message means anything to such men. As they gaze over Europe, they have a rather hard time finding the well-known cathedra's, because many of the

cities are blacked out so that enemy planes cannot bomb homes and buildings.

But now the faces of the angels are turned toward our country, and as they wing their way across the Pacific, the volume of their carol increases. And when at last they bend near the earth, it rises to its fullest, deepest glory.

In the midnight stillness, they look down and see a peaceful land—a land ruled of the people, by the people, for the people—a land where men can fearlessly profess their opinions without being cast into prison or sent to a concentration camp—a land where our broad-shouldered youth can look ahead to a life filled with opportunities—a land where little children can still believe in jolly Santa Claus and receive toys instead of grotesque gas masks on Christmas morning—a land where mothers and fathers can live through each day without the heartaches of war times.

The angels see in this secure, lovely America of ours, the only true way to observe Christmas—the way of peace and charity. America, where, on Christmas Eve, people of every creed kneel humbly and adore with wondering hearts the sweet Child of Bethlehem and banish from their minds all wicked, unclean, and uncharitable thoughts! America, where, on Christmas Eve, we are united more than ever before by one great factor—humanity's love for Divinity.

As the angels smile on our country, their song grows sweeter and clearer until it penetrates the heart of each American and brings to him "Peace on earth."

—Frances Plummer (12)

## A Question on, "Know Thyself"

## A Sister of the Holy Names

To the Editor:

The September number of THE CATHOLIC SCHOOL JOURNAL is at hand, and having read your article entitled, "Know Thyself," I gladly commend you for the many practical helps you therein offer. However, I must confess that I and my companions in religion were startled, indeed we were stunned by your proposal of playing the so-called "Truth Game" in reference to one's parents.

As a teacher, you know that attitude of mind plays an important part in sound reflection; therefore, with marked deference I ask you to go back to the blessed days of your own holy childhood and unbiasedly acknowledge what would have been the result in the family circle—both during and after—had you dared play the "Truth Game" enumerating as the game (so approbriously suggests) the weak or bad points in your honored parents' character or reputation.

The mind of our Holy Mother, the Church, has not changed regarding the pronounced sacredness of the place parents hold and of the love and of the honor which their sons and daughters are bound to give them.

As you well know the Old Testament gives us terrifying proofs of God's most holy will in this respect. The New Testament also abounds in lessons, given by our Lord Himself relative to the observance of the fourth commandment. Surely we all reverence, and that deeply, the letter and the spirit of the principles for right living found in these inspired volumes.

Alas, today in the field of education, as elsewhere, there are modern wolves coming to us in sheep's clothing, and as great results in good and in evil have small beginnings, I believe that we as religious teachers are certainly doing amiss, more especially in these times of so-called freedom or progressive education, if we, by any means apparently sanctioned in our pupils even a mental criticism, a

critical remark, or an unfavorable insinuation; for each paves the way to serious breaches of the great commandment. Then, what of the result when there is question of that almost divine respect due to parents, which we are bound to instill.

Their failings be they great or small, few or many, should be left to the judgment of an all-knowing, merciful God rather than be focused upon by immature minds.

As to teachers—surely, we all are but too painfully conscious of our many shortcomings. Consecration to our God-given task of training the young for time and eternity serves but to heighten our responsibilities as does our duty to reproduce in our lives a likeness to the greatest, the most perfect Educator given to mankind, our Lord Jesus Christ Himself.

Notwithstanding, we truly have many more effective means of eliminating our failings and of supplying for our deficiencies than by bringing them more forcibly before the minds of our pupils, a means, in most cases, calculated to lessen the esteem and the respect of which we stand so much in need, thereby to accomplish greater good.

Allow me to contrast the "Truth Game" with a certain "Chapter" convened at times for the spiritual advancement of religious. This meeting is participated in by persons aiming at perfection, persons of mature minds; yet what wise rules safeguard its procedure lest charity or respect to one another be violated.

I quote: "Two hundred children would evaluate their parents." A comment would be superfluous.

In conclusion: upon all our future plans and devices let us turn on the "Light of Eternity"—then, whether our ways and means are wisely new or based on the wisely sanctioned old they shall bear the stamp of divine approval. Life's work will be all *Per Ipsum et cum Ipso et in Ipso*.



## Effective Map Drawing

Brother Cassian Ephrem, F.S.C.

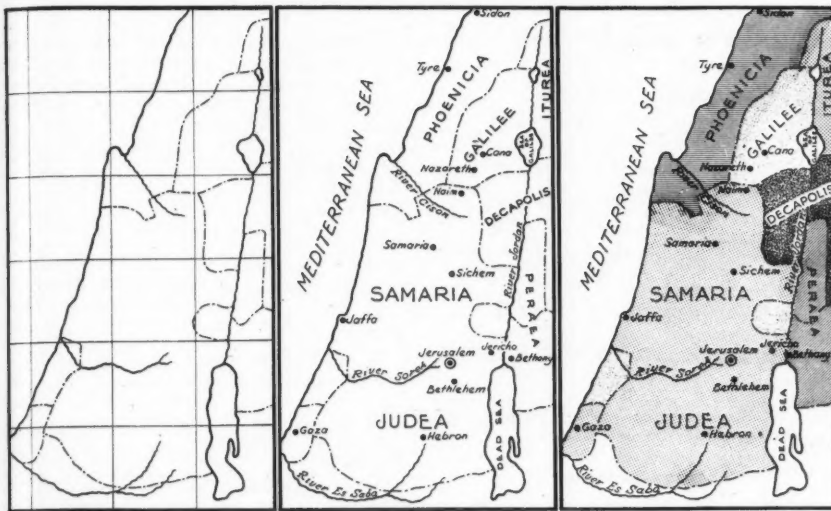


Fig. 1. Map Outlined

Fig. 2. Divided and Lettered

Fig. 3. Colored

The American boy, in general, has the bad reputation of being poor in the art of drawing. In fact he can hardly compare in that art with French or Spanish boys of his age. And the sad part about it is that he has the talent to draw, but simply doesn't know how to use it for want of proper instruction. May we not trace this drawback to a defective method in teaching drawing?

The scope of the present article is limited to map drawing. I do not intend to pose here as an expert, or even to dictate a foolproof method of drawing maps; I wish merely to give a few suggestions regarding the art which may be of use to our zealous Sisters and Brothers.

Map drawing teaches geography and history in a very effective way. Because the child is obliged to make an effort to give the right shape to a country, the right position to such and such an island or city, or to trace the correct route of a military campaign, he will readily retain what he has drawn in map form. There is no better way, for example, to give the pupils a general idea about the land of Greece than to have them draw a map of the territory and its vicinity. Moreover, map drawing teaches clarity of observation, proportion, color blending, hand printing, and it also trains the imagination. Last, but not least, it obliges the budding artist to observe neatness and order in his work, without which a map would be but a useless chaos of lines, letters, and colors.

What is the most effective method of drawing a map, or, if you will, of teaching map drawing? The first requisite is to have a good model from which to copy. By a "good" model I mean one in which proportion and order reign supreme. The lines of demarcation must be clearly visible, the colors should be apparent, but not too dark, and above all the names should be well printed and sparsely scattered. An overcrowded map is very tiring to the eye and gives one the impression of a disorderly work.

The drawing paper should be large (preferably opaque to prevent tracing), and capable of receiving ink without making blots.

The process of drawing the map comprises

three steps, which are illustrated in Figures 1, 2, and 3.

The first step consists in outlining the land bodies, and dividing the territory if necessary. This is done as follows: rule the model

map in squares of a convenient area, say one inch. If the teacher objects to light pencil lines on these maps, then the pupils should be provided with transparent paper on which the squares mentioned above are drawn. This paper is placed over the map and fastened there during the whole process. The pupils then draw squares of the same area (or of larger or smaller areas according to the size desired) on their paper, between which they reproduce, in light pencil lines, the contents of the corresponding squares on their model map. This process renders the work of outlining comparatively easy. (See Fig. 1.)

When the outline is completely finished and corrected, it is traced over in ink, after which the various names are printed, in a different color of ink if desired. (Fig. 2.)

The last step comprises the coloring of the map. This is a stumbling block for many pupils. They like gaudy colors, and spread them on so thick that one can hardly distinguish anything else on their map. For best results, apply the colors on very lightly with pencil crayons. Then, with the finger covered by a cloth, spread the various colors in each division until uniform hues have been obtained. This eliminates all uncomely streaks. When this has been done, take up the colored pencils again to make a deep border (about 1/16 inch wide) in each of the colored sections. It is needless to add that the borders should be of the same hue as the colored section to which each belongs. These deep colors around the borders greatly enhance the beauty of the map, which is now a finished product.

## Letter Making

Scissors, paper, and paste are all that need be in the hands of teachers and pupils for letter construction; useful for posters and theme books. Writing in the *Teachers World*, Sidney Page recommends the following procedure:

First draw your letter on a thin sheet of colored paper.

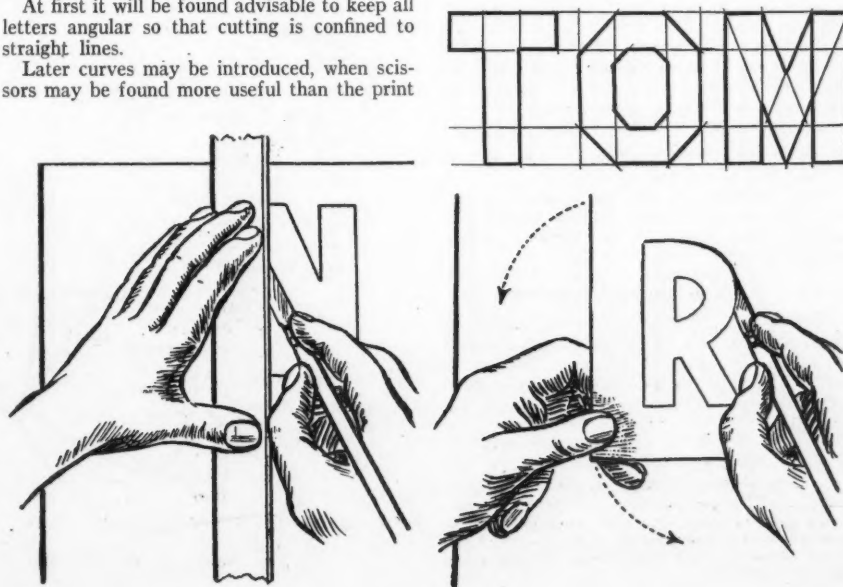
When cutting, place the metal edge of the ruler firmly on the penciled line, and cut right through in one stroke. A sheet of glass or plywood can be used for cutting on.

At first it will be found advisable to keep all letters angular so that cutting is confined to straight lines.

Later curves may be introduced, when scissors may be found more useful than the print

trimmer. The latter, however, can be used with equal effect by slowly curving the paper in the desired direction with the left hand whilst keeping the edge of the print trimmer stationary on the penciled line.

By pasting letters on stiff card, many attractive effects may be obtained and a big field for experiment is found. School, dance, or club posters can be designed in this way. By this method, too, a sound appreciation of display lettering is arrived at.



# Aids for the Primary Teacher

## Mechanical Processes with Whole Numbers

F. Pearl Malloy

It is a matter of prime importance that desirable attitudes such as interest, confidence, and accuracy be developed by the pupil, in reference to arithmetic. In order to promote these attitudes, the wise teacher keeps drudgery at a minimum and plans the work to fit the child's capacity, so that failure is practically an impossibility. The aim should be the prevention of mistakes rather than correction. In order to do this, the teacher must not only keep in mind the course of study for his own grade, but he must know thoroughly what has been taught in the preceding grades, and what the child will meet in later grades.

Arithmetic being a sequential subject, its difficulties are cumulative. A pupil who fails to comprehend some phase of the work of an early grade becomes more and more confused as the work advances, unless his difficulties are discovered and cleared up. This is not so difficult to do if genuine interest is exercised by a competent and thoughtful teacher. Individual weaknesses in prerequisite topics and processes may be detected by making a study of the pupil's habits of work and his types of errors, thus gaining an insight into his mental processes. The use of the blackboard in teaching number work enables the teacher to see the processes at once. The pupil should be treated as an individual rather than one of a group. Concrete material should be foremost. Personal discovery of information insures its retention. The good teacher does very little talking. He does not eat the plum and leave the stone for the pupil. He lets the pupil enjoy the whole process.

The following methods have been found useful in the teaching of the fundamental processes.

### Learning to Count

Rote counting is usually the child's knowledge of number. It is usually learned by its use in: games such as "Step," "Red Light," "Buzz," etc., in songs such as "One little, two little, three little Indians"; and in rhymes such as "One, two, button my shoe."

Rational counting follows "rote." It is objective counting of objects such as blocks, beads, chestnuts, desks, spools, etc.

Serial counting is the next step. It is the counting of such things as the number of bounces made by a ball, the number of taps on a door, etc.

### Number Pictures

The use of the number picture should be given a great deal of attention. Care should be taken to keep the pictures constant in form. The child should be given some common objects as an associated idea; for example:

0	00	00	00
0	00	0	00
Little Boy	Scooter	Kiddy Car	Wagon

<sup>1</sup>We expect to present at a later date a more comprehensive analysis of these problems by Mr. Louis E. Ulrich of the Milwaukee Public Schools—the result of several years of investigation.

0 0	000	0
0		000
0 0	000	000
Wagon with Boy	Sled	Billie's Engine
00		0 0
00	000	0 0
00	000	0 0
00	000	0 0
Tall Tree	Park	Party

These should be thoroughly drilled before symbols are presented.

### Writing Numbers

This should not be taught in order of sequence but in order of difficulty, i.e.: 1 7 0 4 6 9 3 2 5 8.

The children should be told that zero is a place holder.

### Learning to Add

For many, this is a difficult hurdle to cross. I wonder how many teachers realize that there are one hundred addition facts and 810 extensions. However, these may be taught in such a way that the amount of work is cut considerably. For convenience the facts may be grouped into two groups in order of difficulty.

#### Group 1:

1	2	3	4	5	1	3	1	2	1	4	6	3
1	2	3	4	5	2	1	4	3	5	2	1	4

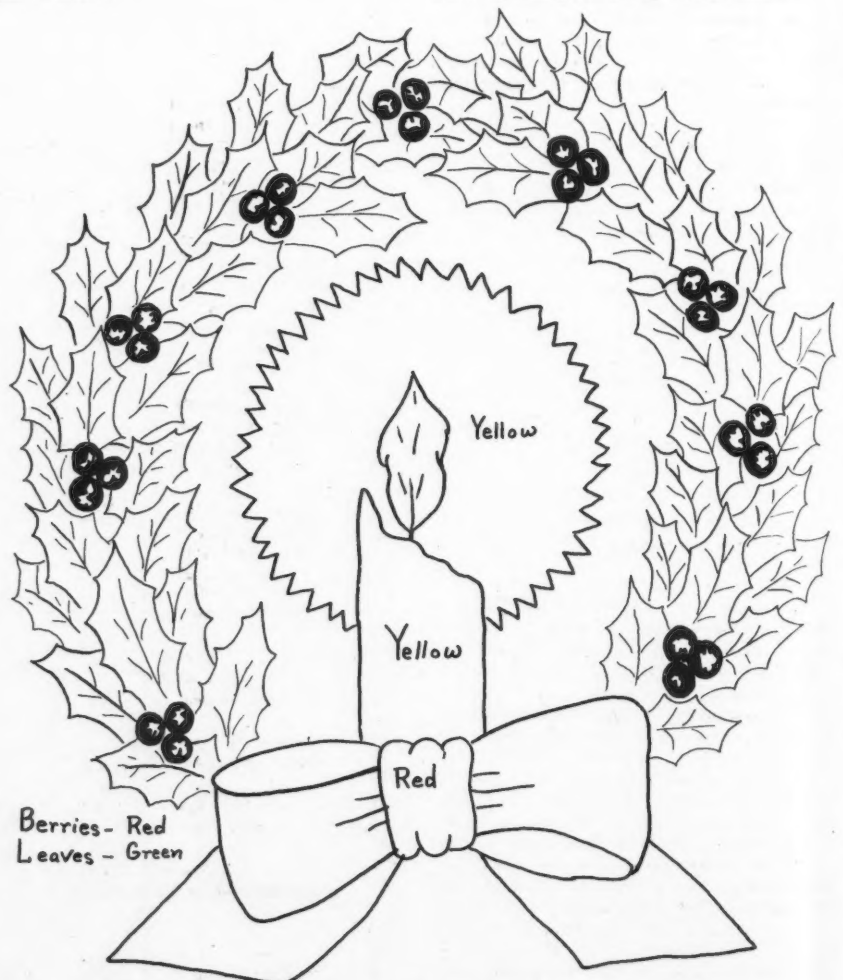
#### Group 2:

5	1	5	2	8	5	3	7	1	7	2	6
2	7	3	6	1	4	6	2	9	3	8	4

6	7	8	9	2	7	5	8	3	8	5	9	5
6	7	8	9	9	4	6	3	9	4	7	4	8

#### Extensions:

These should be preceded by the counting by tens. This is most easily taught by the use of the following blackboard chart, which contains all the numbers involved. The use of different colored chalk for the tens digits of each column gives further visual aid.



A Christmas Window Decoration.

— Sisters M. Rita and M. Imelda, O.S.B., St. Joseph's Convent, St. Marys, Pa.



## Chart for Counting by Tens

0	10	20	30	40	50	60	70	80	90
1	11	21	31	41	51	61	71	81	91
2	12	22	32	42	52	62	72	82	92
3	13	23	33	43	53	63	73	83	93
4	14	24	34	44	54	64	74	84	94
5	15	25	35	45	55	65	75	85	95
6	16	26	36	46	56	66	76	86	96
7	17	27	37	47	57	67	77	87	97
8	18	28	38	48	58	68	78	88	98
9	19	29	39	49	59	69	79	89	99

After the pupil has assimilated the idea involved in the counting by tens, the teacher will have no difficulty in bringing him to see that the same idea applies to the extensions.

Constant use of varied drill games will serve to habitualize the facts. The monotonous singing of tables is an obsolete practice and should not find a place in the classroom of any enterprising teacher.

## Teaching Subtraction

There are one hundred subtraction facts, but these are just the reverse of the hundred addition facts and should be taught as such. Thus when the pupil learns one fact he really learns four; i.e.: when he learns that three and two are five, he also learns that two and three are five; that three goes with two to make five; and that two goes with three to make five.

When the pupil knows his addition facts, he also knows his subtraction facts and can proceed to the second step in subtraction as soon as his experience in notation warrants it.

The following steps are the usual procedure in subtraction:

1. One hundred subtraction facts taught with the addition facts. Drill in the use of these may be had in the use of such games as "Guess." (The teacher calls or flashes the answer to a fact and the pupil tells the fact. Teacher: "Five." Pupil: "Three and two are five.")

2. Two-digit minuends 67  
Two-digit subtrahends 34

3. Three-digit minuends 578  
Three-digit subtrahends 342

4. Zeros in the subtrahend 674  
and in the answer. 304

5. Three-digit minuend 370  
Two-digit subtrahend 675  
42

6. *Borrowing or Carrying.* The use of money in this subdivision gives the pupil a familiar medium with which to work.

*Problem:* To subtract 17 from 35.

35 cents equals 3 dimes and 5 cents  
17 cents equals 1 dime and 7 cents  
borrow one dime from the three dimes. We now have:

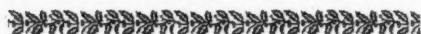
35 cents equals 2 dimes and 15 cents  
17 cents equals 1 dime and 7 cents

18 cents equals 1 dime and 8 cents

Care should be taken that each step has been thoroughly drilled and is understood before proceeding to the next.

## Learning to Multiply

The multiplication facts number 90. Like the addition facts, these may also be grouped in order of difficulty.



## THE LIGHT OF BETHLEHEM

'Tis Christmas Night! the snow  
A flock unnumbered lies;  
The old Judean stars aglow  
Keep watch within the skies.

An icy stillness holds  
The pulses of the night;  
A deeper mystery enfolds  
The wondering Hosts of Light.

Till lo, with reverence pale  
That dims each diadem,  
The lordliest, earthward bending, hail  
The Light of Bethlehem!

— Father Tabb



## Group 1:

2 3 4 5 2 5 4 2 4 2 7 2 9  
2 3 4 5 5 3 5 3 2 6 2 8 2

3 6 3 8 4  
4 3 7 3 6

## Group 2:

6 7 8 9 5 7 5 9 3 7 4 9 6  
6 7 8 9 6 5 8 5 9 4 8 4 7

8 6 8 7 9  
6 9 7 9 8

## Group 3:

All others not included in the above groups.

In teaching a fact teach its reverse and you cut your work and the pupil's work in half, i.e.:  $4 \times 9 = 36$  and  $9 \times 4 = 36$ . Show the pupil objectively that multiplication is just a short method of adding. Let him discover the facts by adding for himself. Don't just tell him that three times five are fifteen, put the numbers on the blackboard thus

5 3  
5 3  
5 3  
3  
3

and let him add them and discover the facts for himself.

Use plenty of games for drill purposes. After the first group of facts are mastered the other steps in multiplication may follow. The following steps are suggested for teaching multiplication:

1. Learning the facts.  
2. Two-figure multiplicand 43  
One-figure multiplier 2

3. Three- or four-figure multiplicand 214  
One-figure multiplier 2

4. Beginning of carrying.  
Two-figure multiplicand 46  
One-figure multiplier 2

5. Three-figure multiplicand 468  
One-figure multiplier 2

6. Three- and four-figure multiplicand 456  
Using 10 as a multiplier 10

7. Three- or four-figure multiplicand  
Using a multiple of 10 as multiplier  
4567 6748  
20 30

To teach multiplying by a multiple of 10, bring the pupil to see that it consists of 10 times a certain number, e.g.:

50 equals 10 times 5  
40 equals 10 times 4.

From that proceed to show that multiplying a number by the tens digit of the multiple and the answer by 10, gives the multiple times the number.

*Problem:* To multiply 469 by 40.  
40 equals 10 times 4.

469  
4  
1876  
10  
18760

8. Three- or four-figure multiplicand 6534  
34

Lead the child to discover that 34 is the same as 30 plus 4, and that if he multiplies a number by two different numbers and adds the answers he will have the product of the multiplicand and the sum of the multipliers. Use small numbers for illustrative purposes.

*Problem:* To multiply 64 by 8.  
8 equals 6 plus 2.

64 64 64  
8 6 2  
512 384 128 512 equals 384 plus 128  
*Problem:* To multiply 6534 by 34.  
34 equals 30 plus 4  
6534 6534 6534  
34 4 30 26136  
26136 26136 196020 196020  
196020 222156

After much practice the pupil can be brought to see that the zero beginning the second row of figures in the answer is merely a place holder and that it may be omitted, the place being left vacant.

10. Three- to five-figure multiplicand 4673  
Three-figure multiplier 376

By the time these stages are mastered it will be found that the pupil is capable of attacking any multiplication of whole numbers.

## Short Division

The 90 basic facts required for this work may be learned when the multiplication facts are being learned. The game of "Guess" is a simple lead into division. (Guess: Teacher calls or flashes the answer to a fact and the pupil tells the fact.)

The following steps are recommended in the teaching of short division:

## First Step:

a) Learning and using the 90 even basic facts; i.e., the reverse of the facts learned in multiplication. Such exercises as:  $2/16$ ,  $6/42$ ,  $3/15$ , may be used.

b) Learning 360 uneven division facts. For each even basic fact there are several uneven facts. For example, the divisor 6 may have the following dividends:

6 12 18 24 30 36 42 48 54  
7 13 19 25 31 37 43 49 55  
8 14 20 26 32 38 44 50 56  
9 15 21 27 33 39 45 51 57  
10 16 22 28 34 40 46 52 58  
11 17 23 29 35 41 47 53 59

## Second Step:

Two- and three-digit quotients (no carrying).  
a) Where the divisor is contained in the first figure of the dividend:  $2/468$ ;  $2/682$ .

b) Where the divisor is contained in the first two figures of the dividend:  $3/126$ ;  $4/168$ .

## Third Step:

Carrying with remainders: 3/132; 4/176.  
Fourth Step:

Carrying with remainders: 3/146; 4/175.

#### Long Division

To introduce the new form, use a single divisor in the new form, and in the known form, comparing them step by step.

82 - 1	82
8 / 657	8 / 657
	64
	—
	17
	—
	16
	—
	1

There are two useful rules to be used in division. These should be generalized by the pupils, under the guidance of the teacher, after the different steps used in teaching are mastered by the pupils.

#### Rule 1:

The first figure of the divisor is used as trial divisor when the second figure of the divisor is 1, 2, 3, 4, or 5 as in 61, 62, 63, 64, 65.

#### Rule 2:

One greater than the first figure of the divisor is used as trial divisor when the second figure of the divisor is 6, 7, 8, 9; i.e., for the divisor 59 use 6 for the trial divisor.

There are exceptions, to these rules, which will be mentioned as they occur in the teaching steps which follow.

1. Use 11 as a divisor, concentrating on the signs, comparing the multiplication sign with the division sign.

2. Use 21, 31, 41, 22, 32, 42, etc., as divisors. That is, divisors where rule 1 always works.

3. Use divisors which are exceptions to rule 1: 24, 25, 34, 35.

4. Use divisors where rule 2 always works: 19, 29, 39.

5. Use divisors which are exceptions to rule 2: 26, 36, 37.

6. Use random divisors from preceding steps: 48, 63, 65, 66, 99.

7. Use divisors where no rule applies: 13, 14, 15, 16, 17, 18. Special care is required with these.

In conclusion, the following facts may be summed up concerning the fundamental operations. There are about:

100 addition facts.

810 extensions of the addition facts.

100 subtraction facts.

90 multiplication facts.

90 even and 360 uneven division facts.

This makes a total of about 1550 facts.

It may now be seen that in the first four years of a child's school life he is required to learn to read, write, and understand numbers up to five or six digits along with the 1550 facts required for the fundamental operations. Let us remember that this is only one division of one of his many subjects and show kindness and patience in his very real difficulties.

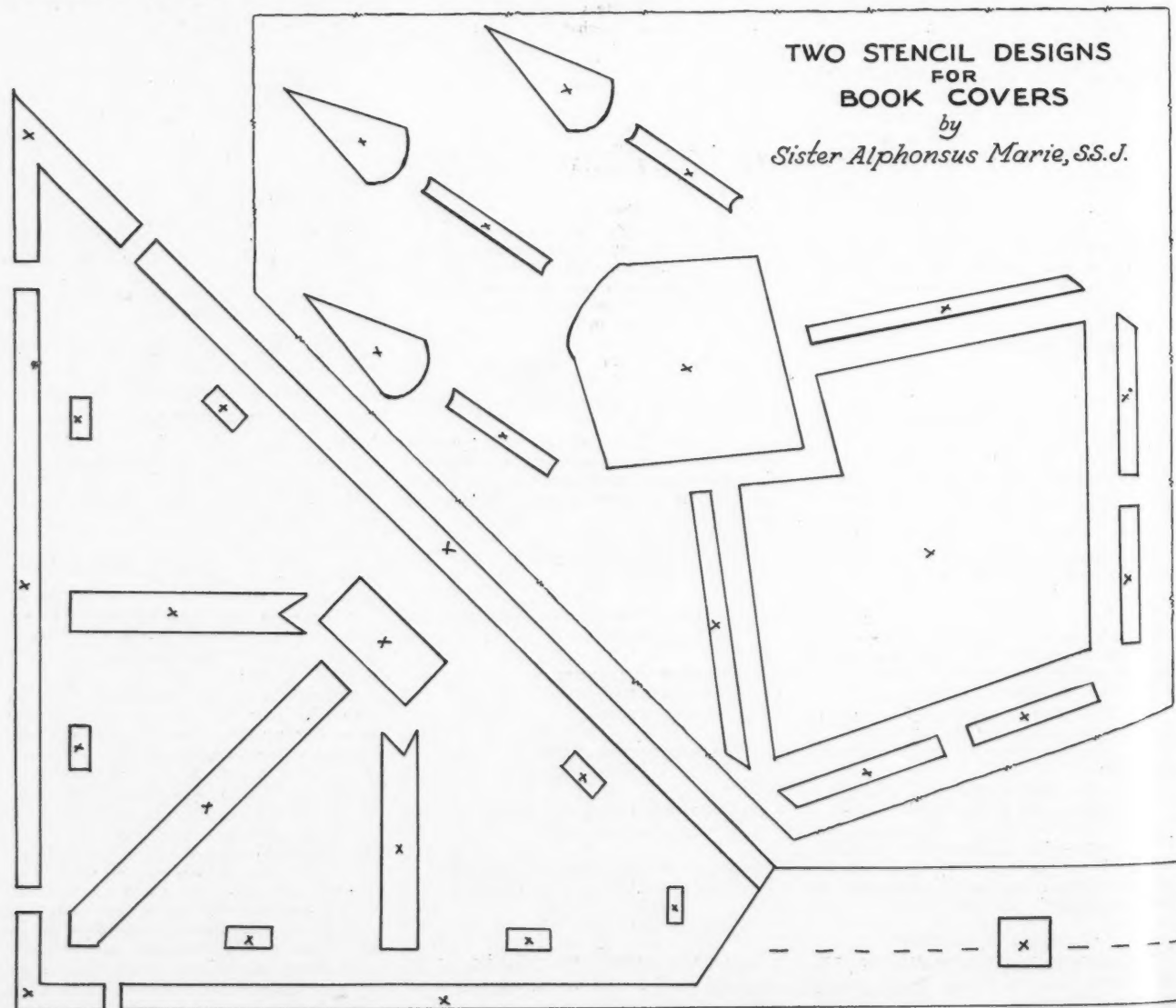
## Stencil Designs

Sister Alphonsus Marie, S.S.J.

### Group II:

These designs are suitable for making book covers. Especially attractive results may be obtained by placing the sheet with design over a plain sheet of harmonious color. Construction paper is recommended for use. As a means of making the bulletin board more attractive, the designs may be used for various display purposes.

The stencil is made by cutting along the required lines in order to leave spaces open that are indicated by the letter "x" on the drawing. The use of ruler and razor blade facilitates accurate cutting.





# Our Friends, The Saints

Sister M. Mercedes, O.S.F.

What delightful beings the fairies are to little folk! They actually seem real to them. If we can picture the saints as interesting friends of theirs, as the real heroes and heroines who loved to do wonderful things for God and to gain heaven, they will be just as attractive to them.

The following idea for 2A pupils may be helpful to acquaint them with saints as real persons. Some of the saints they are familiar with from stories in their textbook and from supplementary readers. Others they have heard about in the morning exercises, as the "saint for the day."

Tell an event or incident of the saint's life, by impersonating him or her. The pupils guess the name of the saint in question. If they answer correctly, they gain a point. If not, the teacher gets a point. Of course, the side with the highest number of points wins. The contest idea serves to keep every pupil alert.

Instead of telling the story, the teacher may have it printed on one side of a large card; and the name of the saint, as a check in case they do not know the answer, on the reverse side. A picture of the saint, along with the name, is an aid to impress the story and its meaning more deeply on the child's mind.

## Examples of Impersonation

1. I loved the birds and flowers. I loved everything God made. One day hundreds of beautiful birds flew to me. I told them to thank God for all He had done for them. Then they all sang a beautiful song. As I blessed them, they flew away in four directions making a big Sign of the Cross up in the sky. Do you know who I am? (St. Francis).

2. I was a princess. Every day I took care of poor people. I often gave them bread, and sometimes even carried it to their homes. But my husband did not like it. One day when he saw me, all the bread I was carrying changed into beautiful roses. That showed him God loved what I was doing, and that He was pleased with me. Do you know who I am? (St. Elizabeth).

3. I was giant big and strong. Every day I carried people over a river safely to the other side. There they could see the Holy Land, where Jesus had lived and died. One day I carried a little Boy across. That little Boy was Jesus. He told me He was going to take me home soon. You know what home Jesus meant. Some day if you go out on a long trip, remember to pray to me. I will take care of you. Do you know who I am? (St. Christopher).

# To Bethlehem by Airplane

Sister Mary Leocretia, O.S.F.

This imaginary trip is a device I employed to arouse emulation among my first- and second-grade pupils during the month of December. The results proved very satisfactory. It created new interest in their studies and it was at the same time an incentive to better conduct.

Our aim was to reach Bethlehem and there visit the newly born Babe, the Christ Child. The first three to reach their destination were awarded a simple prize.

This trip to Bethlehem was outlined on a piece of bristol board 24 by 32 in. As indicated above, a space of about two inches was marked off to the right for the airport, which contained small paper airplanes, each bearing the name of a pupil. About five inches were allowed at the left to represent the city of

Bethlehem. Here a paper crib was pasted at the top. We called the distance between the starting point at the airport to the border line of the city of Bethlehem, one thousand miles. Every 10 miles were indicated by a blue line and every tenth space or one hundred miles, by a red line. This made it easy to follow the distance covered. Every good merit for any particular study or good conduct permitted the respective plane to advance 10 miles until the border line was reached. Upon reaching this point, the plane was free to approach the crib without any further good merits, thus providing an equal distance for all, whether at the upper or lower end of the chart. By means of a small straight pin through the center of each plane they were easily moved.

## GOD REST YOU MERRY, GENTLEMEN

God rest you merry, gentlemen,  
Let nothing you dismay,  
For Jesus Christ, our Savior,  
Was born upon this day;  
To save us all from Satan's power,  
When we were gone astray.

Oh, tidings of comfort and joy  
For Jesus Christ our Savior  
Was born on Christmas Day.

In Bethlehem in Jewry  
This blessed Babe was born,  
And laid within a manger  
Upon this blessed morn;  
The which His mother Mary  
Nothing did take in scorn.  
Oh, tidings of comfort and joy, etc.

From God, our heavenly Father,  
A blessed angel came,  
And, unto certain shepherds,  
Brought tidings of the same;  
How, that in Bethlehem was born  
The Son of God by name,  
Oh, tidings of comfort and joy, etc.

The shepherds at those tidings,  
Rejoiced much in mind,  
And left their flocks a-feeding  
In tempest storm, and wind,  
And went to Bethlehem straightway,  
This blessed Babe to find.  
Oh, tidings of comfort and joy, etc.

But when to Bethlehem they came,  
Where as this Infant lay,  
They found Him in a manger  
Where oxen feed on hay,  
His mother Mary kneeling  
Unto the Lord did pray.  
Oh, tidings of comfort and joy, etc.

Now to the Lord sing praises,  
All you within this place,  
And with true love and brotherhood  
Each other now embrace,  
This holy tide of Christmas  
All others doth deface.  
Oh, tidings of comfort and joy,  
For Jesus Christ our Savior  
Was born on Christmas Day.

— Medieval English Carol

## RELIGION SUPPORTS DEMOCRACY

Let it be made clear that American democracy cannot be understood without reference to the religious concepts, principles, and ideals from which it took its origin and from which it derives its strength. The very lifeblood of American democratic society flows from the relation of man and society to God. The sacred dignity of the human personality, the infinite worth of the individual soul, the inalienable right of life, liberty, and the search for happiness are meaningless and empty apart from their religious source. It is because man is intimately related to God that he is clothed with inviolable dignity; it is because the individual soul is precious to God that it must be valued by Society. Since religion binds man to God, his first duty, it is only when man realizes and has satisfied his office to his Creator that he can see the problems of society in their proper perspective. — Resolutions, N.C.E.A. Convention.

PASTE PAPER CRIB HERE	A Trip to Bethlehem										AIR- PORT
Border line	Vertical lines are continued to border line										++
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An Airplane Ride to Bethlehem.

— Sister M. Leocretia, O.S.F.

# New Books of Value to Teachers

## An Experiment in Responsible Learning

By William S. Learned and Anna L. Rose Hawkes. Paper, 67 pp. Bulletin No. 31. The Carnegie Foundation for the Advancement of Teaching, New York, N. Y.

This is a detailed report of a study of the progress of 135 children from the tenth grade through college. The high school work of these pupils was planned, as far as possible, with the elimination of "marks" or "credits" of the traditional kind, and an attempt to do away with the traditional time schedule and artificial divisions of subjects. The opinion of the observers seems to favor a general adoption of such a plan.

## Street of the Half-Moon

By Mabel Farnum. Cloth, 260 pp., frontispiece. \$2.75. The Bruce Publishing Co., Milwaukee, Wis.

The title is a translation of *Calle de la Media Luna*, the name of the residence street in Cartagena in Colombia along which Saint Peter Claver passed on his daily errands of mercy. The book is the life story of Saint Peter Claver, who, calling himself the Slave of the slaves, labored for 40 years among the most wretched, despised, and abused of God's creatures.

In the course of her work, the author made two visits to Cartagena where she studied documents, pictures, etc., in the possession of the Jesuit Fathers. In his preface to this number of *The Science and Culture Series*, Father Husslein, S.J., the general editor says: "Nothing regarding him [St. Peter Claver] that has been introduced into this book is in the slightest degree fictitious. We may, therefore, venture to say that here we have the first living representation of St. Peter Claver, *seen in his own setting and atmosphere.*"

## A Queen's Command

By Anna Kuhn. Cloth, 144 pp., illustrated. \$1.75. The Bruce Publishing Co., Milwaukee, Wis.

Here is the simple, beautiful story of Lourdes told especially for children. The narrative begins at the time that frail little Bernadette cared for Madame Aravant's sheep on the slopes of Batres.

In Chapter 4, we follow the shepherdess back to her home in the village of Lourdes, where life is again taken up in the poverty-stricken Soubirous family. It was to gather fagots to warm the crowded, cheerless room that Bernadette set forth on a cold February day. Beneath the rocks of Massabielle on this occasion the "beautiful Lady" appeared to her for the first time. The story grows in interest as on 17 other occasions the heavenly visitor appears at the grotto to entrance the shepherdess.

At the convent of Nevers we see the young girl take the vows that made her a member of the community of the Sisters of Charity, and we see her carry on her daily life there until she is called from this earth to meet once again the "beautiful Lady," who told her in an earthly vision, "I will not make you happy in this world, but in the next."

Chapter 21 tells us of her canonization in St. Peter's.

The author heard the story from the lips of an aged Franciscan monk in the lobby of a Lourdes hotel and in *A Queen's Command* retells it as nearly as she can remember it.

## Convert Instruction Cards

By Rev. Dr. Leslie Rumble, M.S.C. 25 assorted cards to a set. One cent per card. Rumble & Carty—Radio Replies, St. Paul, Minn.

Written by a convert especially for converts, this new card system for instructing converts should have great appeal.

## Retailing Principles and Practices

By G. Henry Richert and Harry N. Kauffman. Paper, 252 pp., perforated. 80 cents. The Gregg Publishing Co., New York, N. Y.

This is a workbook consisting of retailing problems, projects, and exercises, including the necessary blank forms. The first part deals with the four principal divisions of retailing. The second part deals with the qualities needed by the successful salesman and store executive and with

the training in the personal skills needed by the average beginning retailing employee.

This workbook can be used with any text in retailing or retail selling and can also be used where the subject is taught by the reference-library method.

## Safety

By Sidney J. Williams and W. W. Charters. Cloth, 461 pp., illustrated. \$1.60. The Macmillan Co., New York.

This text is a guidebook to safety. It is intended for the use of students of high school age, and covers every phase of safety education: Safety in school, in the home, on the farm, in recreation, on the highway and in automobiles, and in occupations. The authors appeal to science and reason to make this course in safety a core course into which are drawn contributions of physics, chemistry, psychology, and sociology which translate the simple rules of safety into applications of scientific principles. This method is employed in the belief that it is wise to treat the high school student as an adult and that the problems of safety are best attacked in scientific fashion for him.

## New World of Chemistry

By Bernard Jaffe. Cloth, 704 pp., illustrated. \$1.84. Silver Burdett Co., New York, N. Y.

First published in 1935, and revised in 1937 and 1939, this 1940 edition is a complete revision of the 1939 edition. The text is completely rewritten, redesigned, and reillustrated. The fundamental tools of chemistry are introduced early and treated clearly so that they can be used effectively and with understanding throughout the course. Individual differences in ability and interest are provided for by grading every list of problems.

## Laboratory and Workbook Units in Chemistry

By Maurice U. Ames and Bernard Jaffe. Paper, 287 pp. 92 cents. Silver Burdett Co., New York, N. Y.

This workbook is prepared for use with *New World of Chemistry*. The material is divided into units, consisting of experiments, observations, and questions on the experiments, and conclusions. Four of the units constitute reviews of equations, chemical arithmetic, terms, laws, etc., and one complete unit is devoted to simple testing procedures for determining the quality of foods, drugs, and other consumer goods. This workbook is available in either consumable or non-consumable editions.

## The Faith of Millions

By Rev. John A. O'Brien, Ph.D., LL.D. Cloth, 528 pp. \$1.50. Our Sunday Visitor, Huntington, Indiana.

An apologetic work of considerable use for study clubs and convert classes, *The Faith of Millions* expounds the Catholic faith from the viewpoints of reason, tradition, and scripture. The first and second sections of the book estab-

lish the Catholic Church as the one Church of Christ and as an infallible teacher. In the third section the sacraments are defined and explained as channels of divine grace. Several chapters are then given to the Church and Marriage in which Father O'Brien, in a lucid and convincing manner, gives the authentic teaching of the Church on matrimony and the home. The remainder of the book deals with indulgences and with the Mass and devotions common in the Church. In the appendix, "Common Prayers," "The Ten Commandments," "The Six Precepts of the Church," and an "Explanation of the Mass" are given. Father O'Brien has written a scholarly work which will be of great aid in explaining our religion to others and in strengthening our religion among ourselves. — T. McD.

## The Chicago College Plan

By Chauncey S. Boncher. Cloth, 427 pp. \$3. The University of Chicago Press, Chicago, Ill.

This is the second report to the public in book form of the progress and results of the plan of organization of the undergraduate schools of the University of Chicago, adopted in 1931. There has been added a chapter dealing with the evaluation of the plan by former students. New material has also been added in the chapters on comprehensive examinations, student guidance and personnel work, special instructional material, examination results, and the four-year college.

## The Holy Sacrifice of the Mass

A text for religious discussion clubs. Paper, 275 pp. St. Anthony Guild Press, Paterson, N. J. Issued by the National Confraternity of Christian Doctrine.

This book studies the Mass from the standpoint of sacrifice in general and that of Calvary in particular, of its history, ritual, nature, structure, purpose, results, and application. The work is most thorough and detailed in content, simple and interesting in style. Divided into six units, subdivided into lessons and supplemented by discussion aids, religious practices, and text exercises, it will be of exceptional value to the adult study club and to the secondary religious class. Teachers and discussion-club leaders will find it an excellent and authoritative source and reference work. — T. J. McD.

## Church and State in Russia

By John Shelton Curtiss. Cloth, 454 pp. \$4. Columbia University Press, New York, N. Y.

This work briefly tells the story of the Russian Church up to the dawn of the twentieth century, and then recounts at length the terrible tale of the happenings from the Revolution of 1905 to the collapse of both the Russian state and church in 1911. Originally autonomous, the downfall of the Orthodox Church is attributed directly to its complete dependence on and control by the state. The interference of politics in church affairs, the weakness of the national and local authorities, and the failures of repeated attempts at reforms make depressing reading. The author enjoyed unusual facilities for examining original archives and periodical files.

## Safety Education

Cloth, 544 pp. Eighteenth Yearbook, February, 1940, of the American Association of School Administrators, Washington, D. C.

While this is not intended to be a national curriculum for safety education, it proposes a philosophy for such a curriculum, suggestions for materials of instruction, and discussions of methods.

## A Dictionary of Radio Terms

Compiled under the direction of the Technical Staff of Allied Radio Corp. Edited by L. O. Gorder. Paper, 36 pp. Allied Radio Corp., 833 W. Jackson Blvd., Chicago, Ill.

Concise definitions of commonly used words in radio, electronics, and television.

(Concluded on page 12A)

## THE PRO PARVULIS BOOK CLUB TO HOLD JUNIOR BOOK FAIR

The Grand Ballroom of the Hotel Bradford in Boston, Mass., will be the scene of a Junior Book Fair, December 7 to 11 inclusive. The purpose of the Fair is to help make parents and children book conscious and to help them realize the worth and wealth of stories that are being published for young folk today.

Interesting programs and exhibits are planned for the occasion. On the morning of December 7 children's plays will be staged, and in the afternoon a special program will feature addresses by college coaches and stars. The Fair proper and the exhibits will be formally opened on the evening of December 8. It is hoped that this Book Fair will be a great impetus to spread the habit of reading great books, and leave a permanent influence on the lives of the children.



## MEETING OF THE DIOCESAN SUPERINTENDENTS

The semiannual meeting of the Diocesan Superintendents of Schools was held at the Catholic University of America, Washington, D. C., November 7 and 8, 1940.

In keeping with its custom, the program was directed to educational problems of immediate importance. The meeting was presided over by Rev. John M. Duffy, diocesan superintendent of schools, Rochester.

At the first session on Thursday morning, Very Rev. Thomas V. Moore, O.S.B., of the Catholic University, discussed "Clinical Work with the Subnormal Child." He emphasized the fact that mere diagnosis of such cases is useless if proper remedial treatment does not follow. In presenting his report, Dr. Moore pointed out that at present only three dioceses in the United States have active clinics for subnormal children: New York, Milwaukee, and Cincinnati. In his own inimitable philosophic manner, Dr. Rudolf Allers, also of the University faculty, then spoke on "The Psychological Nature of Moral Backwardness." He contended that the moral backwardness so frequently found in children is better defined as "bad behavior." In dealing with these problems he stressed the importance of knowing the child's total behavior and stated that moral behavior depends on the knowledge of moral values. Exemplary environment, proper moral presentations, and the avoidance of misrepresentations were suggested as fitting corrective procedures.

The theme of the afternoon conferences was "Legislation Affecting Catholic Schools." Father Gildea, diocesan superintendent of schools, Syracuse, reported on "Recent Legislation in New York State." He spoke at length on the need of legislation covering "Released Time" for the instruction of Catholic children in public schools. Father Schumacher, diocesan superintendent, Toledo, followed with a discussion on "Experiences in Legislation in Ohio." His thoughts were centered on the problem of transportation and state aid. Reporting on "The Influence of Recent Legislation on Catholic Schools," Mr. Eugene J. Butler, N.C.W.C., said that "the demand for federal aid is stronger now than it was ever before."

The Friday meeting was devoted to guidance. Father Goebel, diocesan superintendent, Milwaukee, spoke on "Vocational Guidance." "The weakness of vocational guidance," he said, "lies in the fact that much of it has excluded educational guidance. . . . If guidance is to be concerned with the individual pupil, it must move toward closer integration with the instructional program. It must develop more the teacher-counselor concept." Msgr. Carl Ryan, diocesan superintendent, Cincinnati, spoke on "Utilizing Public Placement Facilities" and called attention to the possibility of making use of local facilities.

In addition to the foregoing, Msgr. Hald, assistant diocesan superintendent, Brooklyn, gave a very interesting address on the influence of publicity. After dealing with the various agencies of publicity for and in the school, he advocated the use of logic rather than emotion. The report of The Committee on Minimum Standards of Teacher Training was given by Father William R. Kelly, chairman of the committee and diocesan superintendent of schools, New York.

A stimulating feature of the meeting was a

report of the various superintendents on "What's New in Catholic School Systems." The formal program closed with a discussion on "Recent Developments" by Rev. Dr. George Johnson, secretary general, department of education, N.C.W.C.

## The Confraternity in Los Angeles

Writing still another chapter in its pioneer service in the teaching of religion in America, the Confraternity of Christian Doctrine held its Sixth National Congress at Los Angeles, October 12 to 15. Incidentally, the meeting commemorated the centenary of the coming of the hierarchy to California. The presence of a great number of bishops and clergy was appropriate for the blessing of the \$1,500,000 Seminary of St. John Baptist at Camarillo and the dedication of the million-dollar Doheny Library on the seminary grounds. In point of cooperation on the part of the papal delegate, the Most Reverend Archbishop Amleto Giovanni Cicognani, the Los Angeles Convention marks a new high point of convention achievement.

Of course, the high Mass at the Memorial Coliseum, participated in by 120,000 persons, was the high point of the meeting both for the visitors from the East and for the Californians who came from especially the southern part of the state to participate in this demonstration of Faith. "Please do not applaud" came the voice from the loud-speaker, "you are in the House of God." And in the brilliant California sun it was indeed the House of God.

Possibly the most dramatic statement of the convention was made by Monsignor Fulton Sheen in his sermon during the pontifical high Mass. "In the laws of this state are the seeds of possible persecution. This is the only state that taxes parochial schools for contributing to education and the well-being of the people." The Monsignor had described the advance of California as parallel to the Sacrifice of the Mass. He had described the state's persecutions and her sacrifices. "But now we come to the reward, the Communion. Now we must make ready for the repetition of the events of the Mass that are found in all life—the Offering, the Sacrifice, the Reward." He then made the dramatic statement just quoted.

The program of the conference followed the precedents set in other years. There were the Saturday institutes in the Cathedral High School, there were the splendid evening programs on "The Family," there were the Newman Clubs' presentations, and the demonstrations of instructional methods in Christian doctrine. Then there were the special 4:30 teaching seminars, the solemn high Mass in the Byzantine rite, and the closing solemn Benediction.

The great West welcomed three Christian-doctrine pioneers with open arms. The tying up of the convention with the centenary and the dedication of the seminary and the library were strokes of convention genius. The message and purpose of the Confraternity was generously exploited by the local press. The Ambassador Hotel with its background of Hollywood life and its Cocoanut Grove was dignified by presence of clergy and religious who came to tell with efficiency and effective-

ness the story of the teaching of simple lessons of Christian doctrine.

As a fitting climax to this most profitable meeting, the superintendents were luncheon guests of His Excellency the Most Rev. Joseph Corrigan, rector of the Catholic University of America. In addressing the superintendents, His Excellency emphasized the necessity of solidarity in these times of uncertainty and urged the continued support of the University. He mentioned particularly the present Civic Education Program and the projected Liturgical Program.—Rev. E. J. Goebel.

The diocesan directors of the Confraternity of Christian Doctrine met on the Friday and Saturday preceding the formal opening of the convention. As Bishop O'Hara put it, "A few years ago there were four diocesan directors in attendance at our convention, now there are forty." This reflects the tremendous growth of the Confraternity and its intensive development on the several levels of instruction. The very generous participation in the program by the many supervisors of religious communities and the missionary zeal manifested by teachers of all kinds alert to regain the "lost of the flock" was emphasized in the evidences of attention to the Mexican problem and the expansion of service to Negroes, etc.—Frank Bruce.

## UNIT OF SECONDARY DEPARTMENT OF THE N.C.E.A. TO MEET IN PHILADELPHIA

The Middle Atlantic States Regional Unit of the Secondary Department of the National Catholic Educational Association's annual meeting will this year be held at the Little Flower High School for Girls, Philadelphia, December 27, 1940.

Two sessions will be held, one in the morning beginning at 9:30; the other in the afternoon at 2:00. Recess for luncheon will be from 12:00 to 2:00.

The Middle Atlantic Regional Unit comprises the archdioceses and dioceses of Albany, Altoona, Baltimore, Brooklyn, Buffalo, Camden, Erie, Harrisburg, Newark, New York, Paterson, Philadelphia, Pittsburgh, Scranton, Trenton, Wilmington, Richmond, and Wheeling.

Principals, administrators, superintendents, and teachers in these dioceses are invited to attend, whether members of the N.C.E.A. or not. Non-members are specially urged to attend, since it is the desire of the association to familiarize non-members with the workings of the N.C.E.A.

The officers for this year are: chairman, Brother Benjamin, C.F.X.; vice-chairman, Brother Philip, F.S.C.; secretary, Sister Bernadetta; delegate, Rev. John F. Ross.

## OMAHA DIOCESE ISSUES TWELFTH ANNUAL SCHOOL REPORT

The 12th annual school report of the diocese of Omaha has been issued by Rev. Joseph H. Ostdiek, superintendent of schools. In September, 1939, there were 11,497 pupils in the 82 elementary schools and 2689 pupils in the 28 secondary schools, a total of 14,186. These figures represent a loss of 86 in the grades and a gain of 102 in the high schools.

As in previous years, the teachers are asked this year to focus their attention upon enriched religious instruction, intensive training in citizenship, arithmetic, and child guidance.

The report also contains a list of adopted textbooks, a summary of the health services rendered, and a tabulation of enrollment by schools, showing in each the gain or loss.

Appended to the annual school report is an account of the religious vacation schools. More vacation schools were conducted in the Omaha Diocese during the past school year than ever

before. A total of 762 pupils made their First Communion, an increase of 96 over the previous year.

#### THE QUEEN'S WORKERS

The Queen's Work, St. Louis, Mo., is one of the great service organizations operated by the Jesuits, who are this year observing the 400th anniversary of the founding of their Order.

The Queen's Work organizes, affiliates, and services sodalities, it being the central office in the United States. Services include publication of a national sodality monthly, various advisory projects, such as *The Director's Bulletin*, *The Faculty Adviser*, and *The Semester Outline*, and numerous books, booklets, and pamphlets on subjects of modern religious interest. The circulation of pamphlets approximates the million mark annually.

The enterprise is also the American center of the Knights and Handmaids of the Blessed Sacrament; has a special department devoted to service on teaching religion; is national headquarters of the Scriveners Guild of Catholic Writers; sponsors plays and musical revues; provides organizers, speakers, convention directors, and conducts retreats, lectures, rallies, institutes, national conventions, and Summer Schools of Catholic Action. The staff of six Jesuit priests, headed by Rev. Daniel A. Lord, S.J., is assisted by 40 lay folk.

#### SIGNIFICANT BITS OF NEWS

¶ *The Queen's Work*, 3742 W. Pine Blvd., St. Louis, Mo., has just inaugurated a free bi-monthly service for the sodality in the elementary school entitled *The Children's Moderator*. The new publication is edited by Rev. Aloysius J. Heeg, S.J., recognized expert on catechetical instruction for children.

¶ The schedule for the Summer School of Catholic Action will be expanded to six sessions next season, according to an announcement made by Rev. Daniel A. Lord, S.J., dean of the enterprise. Father Lord added that youth conventions would be held, for the first time, as part of the schools, next summer.

¶ Teachers will be interested in the bulletins issued by the National Broadcasting Company, Radio City, N. Y., which describe and list the time schedules of radio programs, many of which should prove of interest and value in the classroom.

¶ A monument to Father Gabriel Richard, who gave his life by ministering to his fellow citizens when an epidemic of cholera swept Detroit, Mich., in 1832, was dedicated recently. The ceremony was attended by many notables, and was preceded by a parade.

¶ Rev. Don H. Hughes, Tucson, Ariz., has planned a series of 30 radio broadcasts, each combining a thrilling story with a clear explanation of the Faith.

¶ The 6th national catechetical congress of the Confraternity of Christian Doctrine held in Los Angeles, October 12-15, was an integral part of the Los Angeles centenary celebration of the arrival of the hierarchy in that state.

¶ Only nine of the first 55 archdioceses and dioceses that reported elementary school enrollments in the 1939-40 biennial survey of Catholic colleges and schools, conducted by the N.C.W.C. Department of Education, reported gains in enrollment. The others reported losses, amounting to 2.4 per cent.

¶ St. John's Seminary, San Antonio, Tex., celebrated the 25th anniversary of its foundation.

¶ St. Augustine's Colored School, Buffalo, N. Y., was blessed recently by Bishop John A. Duffy, who said his main idea in establishing a school for the colored was not to segregate them for the purpose of racial distinction, but to give them a church and school which they could call their own.

¶ The *Missouri Historical Review* notes that the Vincentian Fathers' novitiate and scholasticate, Perryville, Mo., was "the first college in Missouri officially authorized by the state legislature to confer A.B., A.M., and other degrees."

¶ A 3500-ft. film has been written and directed by a Sister of Notre Dame de Namur of Cincinnati, Ohio. It covers the history of the Order

in the United States from the time the first band of nuns came here in 1840 to the present day. The film will be shown in various parts of the country.

¶ Speaking at the Congress of the Co-operative League of the United States, Rev. Edward Dowling, S.J., of St. Louis, urged the establishment of credit unions in the Catholic parish where the need is recognized.

¶ How Consumers' Cooperatives are being promoted in school sodalities was described by Miss Mary G. Dooling, of St. Louis, a member of The Queen's Work organization and national executive secretary of the Consumers' Cooperative Department of the sodality movement.

¶ Elm Bank Seminary, Wellesley, Mass., is a new major seminary for aspirants to the Order of Stigmatine Fathers. Very Rev. Charles Zanotti, C.P.S., is provincial and rector. The courses offered are four years of theology and two years of philosophy.

¶ Five conferences for the Sisters teaching in the parish schools of the Milwaukee archdiocese were held during October. The theme of all the conferences was "Meeting the Needs of the Individual Pupil." The subjects discussed were basic reading problems and problems in teaching arithmetic. At one of the meetings there were sessions of the art and music committees also.

¶ Ground was broken recently for a \$25,000 addition to the Lewis School of Aeronautics, Lockport, Ill.

¶ St. Basil's College is a new institution located in Stamford, Conn. It is an outgrowth of the Catholic Seminary of the Ukrainian Rite, but its facilities are available to students of all nationalities. This term the college is equipped to admit freshmen and sophomore students pursuing courses in the classics and general science. The dean of the college is Rev. Aidan Germain, O.S.B., Ph.D.

#### WHAT THE COLLEGES ARE DOING

¶ The University of Iowa, Iowa City, has a school of religion, on the faculty of which are M. W. Lampe, administrative director; Father Donald Hayne, a priest of the Davenport

Diocese; a rabbi and Jewish professor; and a layman and Protestant professor. All of them rank as members of the faculty. They teach in university classrooms and their courses are fully accredited by the university.

¶ Manhattanville College, New York City, has a new course for undergraduates called *Methods of Teaching Religion*. The course is offered for those who are engaged in voluntary catechetical instruction among underprivileged children.

¶ The Catholic University of America (College of Arts and Sciences) has been admitted to membership in Phi Beta Kappa, oldest Greek letter society in America. This is the first Catholic college for men to be so honored and the second Catholic college to hold membership in this organization which is world famous for its emphasis on high rank and scholarship. The College of St. Paul, St. Paul, Minn., became a member in 1938.

¶ St. Bonaventure College Library, St. Bonaventure, N. Y., had a number of interesting items on display in connection with the First National Newspaper Week.

¶ St. Thomas College, Chatham, N.B., Canada, for the first time in its history is making available for girls a full university course, beginning with the present school year.

¶ The University of Notre Dame, Notre Dame, Ind., has launched a program of spiritual defense that will involve the reorganization of undergraduate religious studies.

¶ St. Anselm's College, Manchester, N. H., has awarded final certificates to 60 private airplane pilots who have studied in the summer CAA flying course at the college.

¶ The Catholic University of America, Washington, D. C., in establishing a civil pilot training program under the government Aeronautics Authority, is carrying on a tradition that began in 1895 at the university, when Dr. Albert F. Zahm, then physics instructor, made some interesting and valuable discoveries in aerodynamics.

¶ At the Louisiana State University, Baton Rouge, La., the Chapel of Christ the King, at the Catholic student center, was dedicated recently.

¶ The Catholic University of America in Washington, D. C., is sponsoring in its law school the only series of lectures on American military law in any university in the United States.

¶ On October 27 Edgewood Junior College, Madison, Wis., began a series of bimonthly lectures in Thomistic philosophy. The series is under the auspices of the department of Catholic Action of the Milwaukee Archdiocese and is designed particularly for leaders in this work.

¶ St. Francis College, secretarial department, Lafayette, Ind., now offers a one-, two-, and four-year course in the secretarial studies. The four-year curriculum leads to a bachelor's degree in this department.

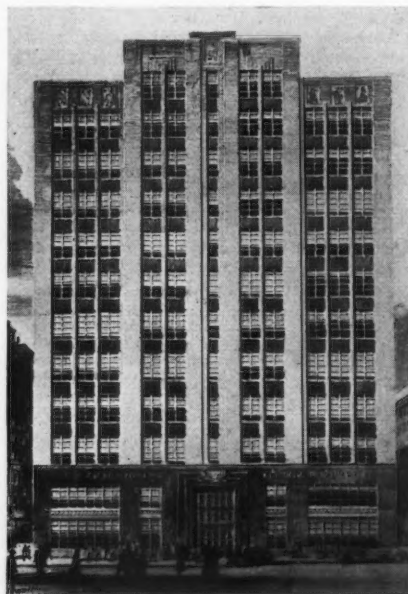
¶ A symposium on Jesuit scholarship, commemorating 400 years of educational work that has profoundly influenced the modern world, was held at St. Louis University, St. Louis, Mo., October 26. Outstanding American and Canadian scholars in the fields of liberal education, philosophy, theology, and natural sciences were invited to take part. The entire faculty of the University in academic dress, together with the large number of representatives of colleges and universities and of learned societies, took part in the academic procession from the Administration Building to the University gymnasium.

#### PERSONAL NEWS ITEMS

¶ The American Automobile Association, in making a nation-wide search for the originators of the schoolboy patrol system, discovered that Rt. Rev. Msgr. J. A. McKEEVER, pastor of St. Martha's parish in Akron, Ohio, is among the three on the way to national recognition as the originators of the idea which has spread from coast to coast. The first schoolboy patrol, so far as the check to date shows, was begun by Monsignor McKeever in 1920.

¶ SISTER CARITA, provincial of the Sisters of Providence (Illinois Province) has been appointed dean of women at St. Mary-of-the-Woods

(Continued on page 9A)



A Skyscraper for Fordham.

Architect's sketch of the proposed new downtown building for Fordham University in New York City to be erected at a cost of \$1,000,000. This will house the schools of the University which are now using rented quarters in the Woolworth Building. They are the School of Law, the School of Social Service, the School of Education, Fordham College (Manhattan Division) and the School of Business. A Centenary Fund Drive is now being conducted by Fordham to raise funds for this building and other projected improvements in the plant of the University.



# The Fabric of the School

## A School Self-Inspection Blank

**Don't let your school be a firetrap. Answer the questions honestly and then proceed at once to correct any deficiencies you have discovered.**

Fire prevention should begin in the school building. If all the schools in the United States were safe from serious fire loss, it would be a step of tremendous importance in the effort to safeguard life and property.

1. Type of building construction . . . . . No. of stories . . . . . No. rooms . . . . . Roof material . . . . . Floor material . . . . . Date built . . . . . General condition . . . . .
2. Are stairways enclosed? . . . . . Can they be reached easily? . . . . .
3. Are fire escapes obstructed or out of order? . . . . . Are they regularly used in fire drills? . . . . .
4. Are all exits, aisles, halls, doors, and windows clear? . . . . .
5. Do doors to the outside open in or out? . . . . .
6. Are any window screens permanently fastened? . . . . .
7. Can fire extinguishers or standpipe hose be reached easily? . . . . . Are they in good condition? . . . . . When were extinguishers last recharged? . . . . .
8. Is the fire-alarm system operative? . . . . .
9. When was the last fire drill? . . . . . Who calls the fire drills? . . . . .
10. How often are fire drills held? . . . . .
11. Are fire drills occasionally held during assembly, gymnasium, and cafeteria hours? . . . . .
12. Where is the nearest fire-alarm box? . . . . .
13. Does your school teach home economics? . . . . . Is fire prevention part of the course? . . . . .
14. Are there accumulations of wastepaper, old furniture, decorations, dirt, or rubbish on the premises? . . . . .
15. Is the basement clean? . . . . . Is the attic clean? . . . . . Are storage rooms clean? . . . . .
16. Is there unnecessary combustible material in the yard or court? . . . . .
17. Are there any temporary buildings or other exposures in the yard? . . . . .
18. Is there any oily waste or other greasy material outside of self-closing waste cans? . . . . .
19. Are waste receptacles emptied daily, and contents burned? . . . . .
20. Does heating equipment appear to be in good condition? . . . . .
21. Is fuel supply safely stored? . . . . .
22. What disposition is made of ashes? . . . . . Are they put in wood barrels or boxes? . . . . .
23. Do chimneys, flues, and boiler pipes seem in good condition? . . . . . Are they cleaned regularly? . . . . .
24. Is there any combustible material near steampipes, boilers, flues, or furnace? . . . . .
25. Is any gasoline or naphtha used in building for any purpose? . . . . .
26. Are there any broken electric fixtures or loosened wires? . . . . .
27. Are electric cords looped over nails or in contact with any other metallic objects or surfaces? . . . . .

28. In manual training and laboratory classes are there strict fire-prevention requirements? . . . . .
29. Are wool blankets available in laboratories in case clothing catches fire? . . . . .

Remarks and recommendations: . . . . .

"Whether at work or play, practice fire prevention every day."

## Choosing A School Custodian

"Building service work is of far greater importance than has generally been recognized," said H. H. Linn of the Teachers College, Columbia University, at the recent meeting in Detroit of the National Association of Public School Business Officials.

"Men and women engaged in this work are responsible in large part for the proper care of . . . public property . . . for the health conditions . . . of pupils . . . for looking after the safety of the pupils and protecting them against the hazards of fire and accident . . . for providing clean and satisfying environmental conditions that tend to promote better teaching and better learning. . . . These employees also are in a position to effect substantial economies in the operation and maintenance of plant through the proper and efficient use of different types of supplies and utility services. When we consider the work of the building service employees from the standpoint of these responsibilities, it should be clear that we need a high type of personnel in this field of service. It is stupid to provide these billions of dollars of plant properties and spend tens of millions of dollars annually for operation, and have the work performed pretty largely by people of questionable ability."

Mr. Linn was asked, recently, to conduct a civil-service examination for the position of custodian of a school. Describing the examination he said:

"Our examination consisted of four parts: (1) a formal written intelligence test to determine mental ability; (2) a true-false test consisting of 100 statements dealing with problems and attitudes connected with custodial service; (3) a brief composition test dealing with this field; and (4) a personal interview that enabled me to ask certain personal questions and to gain a general impression of the candidate.

"A rating sheet was devised for the purpose of recording both our objective and subjective findings and conclusions."

### Rating Sheet for Prospective Custodians

A rating sheet, devised by Mr. Linn, allows the following number of points as a basic rating for each of 22 items of personality:

- |                                     |    |
|-------------------------------------|----|
| 1. Intelligence . . . . .           | 30 |
| 2. True-False Examination . . . . . | 25 |
| 3. Essay Test . . . . .             | 5  |
| 4. Age . . . . .                    | 3  |
| 5. Height . . . . .                 | 2  |
| 6. Weight . . . . .                 | 2  |

- |                                    |     |
|------------------------------------|-----|
| 7. General Health . . . . .        | 5   |
| 8. Physical Condition . . . . .    | 5   |
| 9. Marital Status . . . . .        | 1   |
| 10. Parental Status . . . . .      | 1   |
| 11. Education (General) . . . . .  | 5   |
| 12. Special Training . . . . .     | 2   |
| 13. Experience . . . . .           | 2   |
| 14. Spoken English . . . . .       | 1   |
| 15. Writing Legibility . . . . .   | 1/2 |
| 16. Voice . . . . .                | 1   |
| 17. Personal Cleanliness . . . . . | 1   |
| 18. Neatness of Dress . . . . .    | 1/2 |
| 19. Courtesy . . . . .             | 1   |
| 20. Energy (or Drive) . . . . .    | 1   |
| 21. Personal Habits . . . . .      | 1   |
| 22. General Impression . . . . .   | 5   |

Totals . . . . . 100

### How to Use the Rating Sheet

#### 1. Intelligence.

A full credit of 30 points allowed for an I.Q. of 100. Add 1/4 point for each additional I.Q. point above 100. Deduct 1/4 point for each I.Q. point below 100.

#### 2. True-False Examination. (100 points)

Score examination on basis of "rights minus wrongs." Each point of final score to be allotted 1/4 point in rating.

#### 3. Essay Test.

A proportionate amount of the 5 points allotted to this item to be determined by examiner for quality of answers to test.

#### 4. Age.

Full allotment of 3 points given for any age between 21 and 39 inclusive. For ages above 39, 1/2 point is to be deducted for each year up to 45. No credit is to be given for ages below 21 or above 45.

#### 5. Height.

Allow full credit of 2 points for height of 5 ft. 8 in., or more. Deduct 1/2 point for each inch less than 5 ft. 8 in., with no credit for height less than 5 ft. 4 in.

#### 6. Weight.

Allow full credit of 2 points for weight not less than 140 pounds, but not more than 15 per cent greater than the weight should be for any given height. Deduct 1/2 point for each 5 pounds below 140, with no credit for weight below 120 pounds.

#### 7. General Health.

Five points are to be allotted to individuals who apparently are in good health. Deductions to be made by examiner in his judgment for any specific or general infirmity classified with health.

### 8. Physical Condition.

Five points to be allotted to individuals who apparently are in good physical condition enjoying all senses and limbs in normal condition. Examiner to deduct in his judgment for loss of limb, defective eyesight, poor hearing, hernia, or other specific physical defect.

### 9. Marital Status.

Allow 1 point if married or widowed. No allowance for single or divorced individuals.

### 10. Parental Status.

Allow 1 point if parent or step parent. No allowance for individuals who have no children, regardless of age, except that prospective father may be given full credit.

### 11. Education.

Allow 5 points credit for high school education or equivalent. Add  $\frac{1}{2}$  point for each year above high school, up to a total of 4 years. Deduct 1 point for each year below a 12th-grade high school, but allow no credit at all for education of less than 8th grade.

### 12. Special Training.

Allow up to 2 points for special training in the field of building service, building maintenance, or boiler operation, allowing 1 point for each half year of such special training.

### 13. Experience.

Allow up to 2 points for previous experience as skilled craftsman in buildings trades, boiler-room operator, or building service.

### 14. Spoken English.

Allow 1 point for lucid and understandable English, with fractional deduction for speech that contains imperfections interfering with clear interpretation.

### 15. Writing Legibility.

Allow  $\frac{1}{2}$  point for writing that can be clearly read and understood, with fractional deduction for illegible writing.

### 16. Voice.

Allow 1 point for clear and pleasant voice, with fractional deduction for harsh, overly loud, or too quiet a voice.

### 17. Personal Cleanliness.

Allow 1 point for this item as it applies to hands and face, shaving, clipped hair, routine bathing. Make fractional deduction for unreasonable soiled condition.

### 18. Neatness of Dress.

Allow  $\frac{1}{2}$  point for dress that is reasonably neat and clean for this general class of service worker. Make fractional deductions for failure to meet such expectations.

### 19. Courtesy.

Allow 1 point for general courteous attitude and speech with fractional deductions for lack of commonplace courtesy.

### 20. Energy or Drive.

Allow 1 point for active disposition and ability, with fractional deductions for attitude of complacency and nonchalance.

### 21. Personal Habits.

Deduct up to 1 point for use of chewing tobacco, or for habitual use of intoxicating liquors in moderation. Habitual drunkenness or use of narcotics and drugs should exempt candidates from any consideration at all as a school custodian.

### 22. General Impression.

Allow up to 5 points for a generally satisfactory all-round impression gained by the examiner. Make fractional deductions based on general impression.

#### Results of the Test

Mr. Linn said that 31 men took the examination and that the final rankings were generally accepted as quite satisfactory. "We feel certain," he said, "that the very best men of the group ranked toward the top and that the very weakest men fell to the bottom. Two men of the entire group of 31—who made

## School Planned for Present and Future Needs

St. Joseph's School at Monroe, Mich., solves a present problem and provides for the future. The building, of steel and concrete construction faced with cinder block and stone trimming, will accommodate 200 pupils of grades one to six, inclusive. It is planned as the first unit of an eight-grade school.

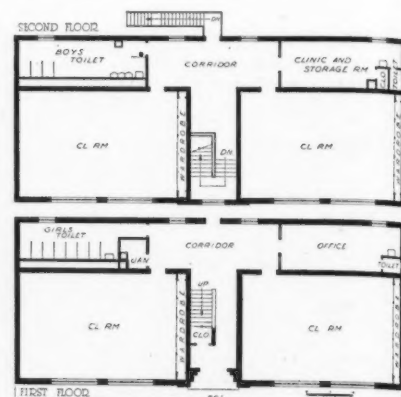
The building contains four classrooms with the usual office and other accessory rooms, all in a building 300 by 450 ft. with two stories and basement.

Classrooms have cinder-block walls and linoleum floors. Toilet rooms have terrazzo floors and base-metal partitions. Steam heat is used with forced ventilation and temperature control.

The cost of the building was approximately \$28,000 and equipment about \$1000—33 cents per cubic foot and \$600 per pupil.

The building was designed by Hahn and Hayes of Toledo, Ohio. Rev. John J. Vanadia

is pastor of St. Joseph's parish. Sisters-Servants of the Immaculate Heart of Mary are in charge of the school.



First Unit of New School for St. Joseph's Parish, Monroe, Mich.

—Hahn & Hayes, Toledo, Ohio, Architects

a very favorable impression in all other respects—fell down flatly on the mental ability test and also on the subject-matter test. However, after we learned that they had an I.Q. of about 80, we did not feel that from a long term point of view their elimination should prove to be a loss to the local school system.

"In closing, I should like to emphasize the fact that if we select potentially capable people for building service positions, at least half of our troubles are over; and if we select people lacking in ability and the proper attitudes, we are going to have a continuing source of trouble and worry."

### LIGHT REFLECTION

The percentage of light reflection by factors of walls, ceilings, and window shades, registers largest with new white, which investigators of public health have found to be nearly 90 per cent. Buff reflects light up to 66 per cent; cream up to 80 per cent; light green up to 75 per cent, and dark green varies from 11 to 25 per cent. The reflection of light blue and pink is about 61 per cent. Yellow runs high, but natural wood, brown stains, and wood varnishes are low in reflection. —*Sight Saving Review.*

### OVERCOMING ADJECTIVE DEFICIENCY

"Vocabulary deficiency revolves around a lack of descriptive words." A valuable aid is to outline a plan for increasing the stock of adjectives of the students by requiring them to seek out the most specific and appropriate epithet they can think of to characterize each high school classic read. "The Ancient Mariner" is *weird, haunting, and mystic*, and Patrick Henry's speech is "full of oratorical warmth and elegance." "In dealing with the essential features of classes of literature, words such as artificial, precise, polished, simple, lyric, charming, graceful, vivid, mournful, weird, bitter, trenchant, and many others will be called out of their dormant state and a live meaning exchanged for a vagueness that previously surrounded them." That the teacher should require the same careful evaluation of books read individually for the time-honored "book report" goes without saying. The plan requires frequent reference to the dictionary in search of discriminated synonyms and the exactly suitable word. —Carolyn Nunn in "Education."



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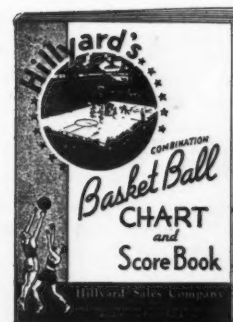


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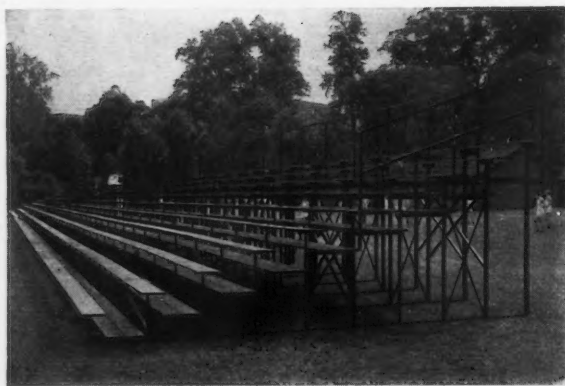
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(Continued from page 360)

College, St. Mary-of-the-Woods, Ind. She has been succeeded as provincial by SISTER MARGARET, who resides at Marywood School in Evanston, Ill.

¶ The St. Francis Medal for Catholic Action, presented by St. Bonaventure's College, St. Bonaventure, N. Y., has been awarded to MR. JOHN J. CRAIG, of Tulsa, Okla. The Catholic Action Medal is awarded each year to a Catholic layman whose work has been outstanding in the previous year in the interests of the Church and society.

¶ SISTER M. FLORENTINE, O.S.B., for many years a teacher at St. Scholastica High School, Chicago, Ill., celebrated her diamond jubilee as a nun. SISTERS AMELIA, IRMINA, and EUSEBIA, O.S.B., three former teachers at St. Scholastica's celebrated their golden jubilees at the same time.

¶ REV. HENRY E. DONNELLY has been appointed the new rector of Sacred Heart Seminary, Detroit, Mich.

¶ REV. MARTIN D'ARCY, headmaster of Campion Hall, Oxford University, has returned to England, after a year in this country during which time he was head of the philosophy department in the graduate school of Fordham University in New York.

¶ VERY REV. J. P. J. SULLIVAN, T.O.R., has been appointed president of St. Francis College, Loretto, Pa. He was also president of the College from 1933 to 1937.

¶ BROTHER JULIUS OF JESUS, F.S.C., well-known Chicago educator, completed 60 years as a Christian Brother on November 7.

¶ BROTHER ARNOLD EDWARD, twice president of Manhattan College, New York City, and BROTHERS CORBINIAN JOSEPH, ALBAN FABER, and JEROME celebrated simultaneously the 50th anniversary of their entrance into the Christian Brothers community.

¶ MOST REV. JOSEPH M. CORRIGAN, rector of the Catholic University of America, Washington, D. C., was awarded the honorary degree of doctor of letters by Fordham University in New York.

¶ MOTHER MARY ROSE, O.S.U., has been appointed superior of the southern province of the Ursulines, with headquarters in New Orleans, La. MOTHER MARY CANISIUS, O.S.U., succeeds her as dean of Ursuline College in New Orleans.

¶ REV. CORNELIUS B. COLLINS, of Providence, R. I., will serve the Confraternity of Christian Doctrine in the capacity of director of the National Center for the coming year.

¶ VERY REV. SIGMUND CRATZ, O.F.M.CAP., provincial of the St. Augustine Province of the Capuchin Fathers, died September 26.

¶ VERY REV. OMER HEBERT, S.S.S., has been appointed provincial of the Blessed Sacrament Fathers in the United States, succeeding VERY REV. ALPHONSE PELLETIER.

¶ REV. ANDREW V. LYDEN, C.M., for 45 years a Vincentian, died recently at the age of 74. Father Lyden served on the faculty of St. John's University, Brooklyn, N. Y., several times since his ordination in 1895.

¶ DR. GEORGE N. SHUSTER, formerly head of the English department of the University of Notre Dame, and former managing editor of *Commonweal* has been installed recently as the fifth president of Hunter College, New York, N. Y.

¶ REV. DANIEL A. LORD, S.J., editor of *The Queen's Work*, and well-known author, was among those receiving Catholic Press Congress awards for outstanding work in the service of the Catholic educational press during the past ten years. REV. DAMIEN CUMMINS, O.S.B., of Conception, Mo., also was honored.

¶ VERY REV. BENEDICT J. DETERMANN, T.O.R., has been appointed provincial of the Sacred Heart Province of the Third Order Regular of St. Francis, succeeding VERY REV. E. T. GEORGE, T.O.R.

¶ VERY REV. ANTHONY MAY, S.V.D., of New York, was appointed rector of St. Mary's Mission Seminary in Techny, Ill.

¶ REV. BROTHER MAJELLA, C.F.X., succeeds VERY REV. BRO. EDMUND, as president of Xavierian College, Silver Spring, Md.

¶ SISTER CATHERINE DOROTHEA, S.N.D., has been appointed president of Trinity College, Washington, D. C., succeeding SISTER BERCHMANS JULIA.

¶ MOTHER ANNE XAVIER has been appointed provincial of the Sisters of St. Joseph, succeeding MOTHER M. AMBROSE.

¶ MOTHER M. MECHTILDE has been appointed to succeed MOTHER M. ANTONINA as mother superior of the Franciscan Sisters of St. Kunegunda, Chicago, Ill.

¶ MOTHER MARY GRACE, O.S.B., is now mother superior of the Sisters of St. Benedict, San Antonio, Fla., succeeding MOTHER ROSE MARIE.

¶ MOTHER M. JOSAPHAT is now mother superior of the Sisters of St. Joseph, Cleveland, Ohio, succeeding MOTHER M. JOLANTA.

¶ MOTHER M. TERESA, O.S.B., succeeds MOTHER M. ROSE, O.S.B., as mother superior of the Sisters of St. Benedict, Erie, Pa.

¶ MOTHER M. ELECTA is now provincial superior of the Sisters of the Holy Family of Nazareth, Philadelphia, Torresdale, Pa., succeeding MOTHER M. IGNATIUS.

¶ REV. THOMAS O'KEEFE, M.S.S.T., has been appointed provincial succeeding VERY REV. TURBIUS MULCAHY, M.S.S.T.

¶ SISTER TERESA PATRICIA has been chosen as president of Emmanuel College, Boston, Mass., succeeding SISTER AGNES CECILIA.

¶ DR. JACQUES MARITAIN, French philosopher and leading authority on the teachings of St. Thomas Aquinas, has been appointed visiting professor of philosophy at Columbia University, New York, N. Y.

¶ BROTHER ALFRED, F.S.C., Ph.D., science professor of St. Mary's College, Calif., was raised to the position of auxiliary visitor of the Brothers of the Christian Schools on the Pacific Coast.

¶ REV. MOTHER AGATHA, 89, diamond jubilarian of the Ursuline Sisters in Santa Rosa, Calif., died on October 18. Mother Agatha was a noted musician and educator.

(Continued on page 10A)



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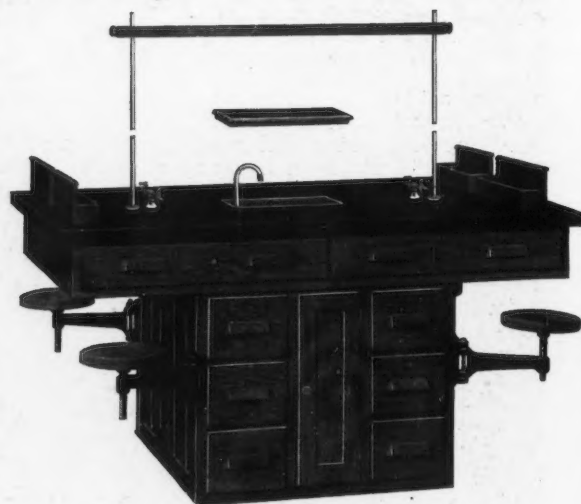
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(Continued from page 9A)

☐ SISTER MARY JOSEPH MILLER, R.S.M., died at Mount Mercy, Grand Rapids, Mich. She served as mother superior twice, and accomplished many notable achievements.

☐ VERY REV. CHARLES ZANOTTI, C.P.S., provincial of the Stigmatine Fathers, is now located at Elm Bank Seminary, Wellesley, Mass.

☐ MR. JOHN T. SMITH, Syracuse attorney, was elected president of the St. Thomas More Foundation, Inc., Catholic student center at Syracuse University, Syracuse, N. Y.

☐ MISS MAEVE BRENNAN, daughter of Robert Brennan, minister to the United States from Eire, has been appointed librarian at the National Catholic School of Social Service.

☐ SISTER PHILOMENE-CHANTAL CLARRY celebrated the golden jubilee of her religious profession at the Visitation Convent, Brooklyn, N. Y., recently. Sister Philomene-Chantal served as mistress of novices and superior.

☐ BROTHER DENIS EDWARD, F.S.C., Ph.D., LL.D., formerly president of the University of Scranton, is now inspector of schools for the province of Baltimore, of the Brothers of the Christian Schools. His headquarters are at Normal Institute, Ammdendale, Md.

### PUBLIC SCHOOL RELATIONS

☐ Rev. Mr. Frank Langford, secretary of the Board of Christian Education, speaking at the 9th General Council of the United Church of Canada, urged that more emphasis be laid on religion in public schools. "The Bible should be read, hymns should be sung, and the whole school program should have a religious touch," said the speaker. "Teachers should set a Christian example to the children in their classes."

☐ The steadily declining enrollment in a public school in Lowell, Mass., has resulted in the renting of the school to the Notre Dame de Lourdes parish, to increase accommodations for parochial school children. A nominal fee of \$1 a year was fixed in confirming the loan of the building.

☐ Arrangements have been made to conduct regular religious instruction classes in public school buildings in Rossford, Ohio.

### GRADE AND HIGH SCHOOLS

☐ To stimulate children to make the most of their mental endowments "metropolitan battery partial" tests and individual progress charts have been inaugurated in the grade schools of the Grand Rapids Diocese, with honor points and a scholastic honor society for the high schools.

☐ St. Rita's School for the Deaf, Lockland, Cincinnati, Ohio, observed the silver jubilee of its founding on October 17. At present, 82 children attend St. Rita's.

☐ California is the only state in the union which taxes the schools which teach religion, it was pointed out by Rt. Rev. Msgr. Fulton Sheen in the course of an eloquent sermon delivered before an audience of 120,000 in the Los Angeles Coliseum on October 13. The occasion was the celebration of the centenary of the Catholic hierarchy in California. "It is indeed a sorry commentary upon our democracy," said Monsignor Sheen, "when the only schools which are doing anything to preserve God in our national life, morality in our children, are those schools which are penalized by the very state which receives their benefits. . ."

### Coming Conventions

☐ Dec. 13-18. American Vocational Association, at San Francisco, Calif. L. H. Dennis, 1010 Vermont Ave., Washington, D. C., secretary. ☐ Dec. 26-28. Associated Academic Principals of the State of New York, at Syracuse, N. Y. Ralph M. Faust, Oswego, N. Y., secretary. ☐ Dec. 26-28. Modern Language Association of America, at Boston, Mass. Prof. Percy W. Long, New York University, New York, N. Y., secretary. ☐ Dec. 26-28. National Commercial Teachers Federation, at Chicago, Ill. J. Murray Hill, Bowling Green, Ky., secretary. ☐ Dec. 27-28. Oregon-Washington Regional Unit of the Catholic Library Association, at Portland, Ore. Mary Frances Luckeroth, St.

Vincent's Hospital, Portland, Ore., secretary. ☐ Dec. 27-28. National Council of Geography Teachers, at University, La. Floyd F. Cunningham, State Teachers College, Florence, Ala., secretary. ☐ Dec. 28-30. American Catholic Sociological Society, at Chicago, Ill. Dr. Ralph A. Gallagher, S.J., Ph.D., Loyola University, Chicago, Ill., secretary. ☐ Dec. 27-31. American Catholic Historical Association, at New York, N. Y. Right Rev. Msgr. Peter Guilday, Catholic University of America, Washington, D. C., secretary. ☐ Dec. 27-Jan. 2. American Association for the Advancement of Science and Associated Societies, at Philadelphia, Pa. Dr. F. R. Moulton, Smithsonian Institution Bldg., Washington, D. C., secretary. ☐ Dec. 29-31. Music Teachers National Association, at Cleveland, Ohio. D. M. Swarthout, University of Kansas, Lawrence, Kans., secretary. ☐ Dec. 30-31. American Catholic Philosophical Association, at Detroit, Mich. Rev. Chas. A. Hart, Ph.D., Box 176, Catholic University of America, Washington, D. C., secretary. ☐ Jan. 9-10. Association of American Colleges, at Pasadena, Calif. Very Rev. Edw. V. Stanford, O.S.A., Villanova College, Villanova, Pa., president.

### State Association Meetings

☐ Illinois Education Association, at Springfield, Ill., Dec. 26-28. Irving F. Pearson, 100 E. Edwards St., Springfield, Ill., secretary. ☐ New England Association of College and Secondary Schools, at Boston, Mass. Dec. 6-7. George S. Miller, Tufts College, Medford, Mass., secretary. ☐ New York State Association of Secondary School Principals, at Syracuse, N. Y. Dec. 26-28. James A. Johnson, Allegany High School, Allegany, N. Y., president. ☐ New York State Association of Elementary Principals, at Syracuse, N. Y. Dec. 26-28. Walter A. Le Baron, Franklin School, Schenectady, N. Y., secretary. ☐ Ohio Education Association, at Columbus, Ohio. Jan. 3-4. Walton B. Bliss, 1221 Beggs Bldg., Columbus, Ohio, secretary. ☐ Oregon State Teachers Association, at Portland, Ore. Dec. 26-28. E. F. Carleton, 602 Studio (Concluded on page 12A)



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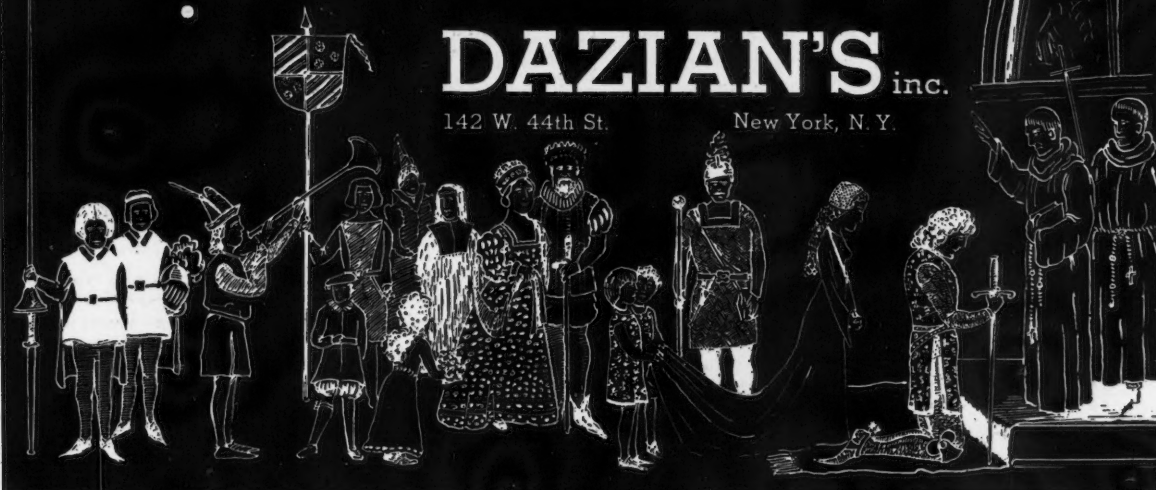
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(Concluded from page 10A)

Bldg., Portland, Oreg., secretary. (¶) Pennsylvania State Education Association, at Harrisburg, Pa. Dec. 26-28. H. E. Gayman, 400 N. 3rd St., Harrisburg, Pa., secretary.

(Continued from page 358)

### A Girl Who Would Be Queen

By Eric P. Kelly and Clara Hoffmanowa. Illustrated by Vera Bock. Pp. 201, \$2. A. C. McClurg & Co., Chicago, 1939.

This is a new edition of the well-known "Journal of Countess Krasinska" presented in three parts. In Part One, "The Girl Francoise," Kelly tells the story of the lively and daring girl, Francoise, the subject of Madame Hoffmanowa's "Journal." The author has added somewhat to the tale as first written by Hoffmanowa. Here we may read the life of one of the most interesting women who ever lived. The backgrounds, incidents, dress, and customs of which the author has written so authentically, have come to him from considerable research. In his historical gleanings he has found that "the more one works on this subject, the more one finds that there is a vast fund of lore concerning this remarkable young woman — more than can ever be put in print."

Part Two, "Francoise Krasinska's Diary," is an exact reproduction of the well-known Krasinska "Journal," published some years ago by Madame Hoffmanowa. Because of its charm this "Journal" has been widely read, enjoyed, and loved. Against the darkness of the present time in Poland's history the happy dreams of a beautiful Warsaw belle who had the high ambition of becoming Queen of Poland are tragic indeed.

Part Three, "Down through the Years," is an epilogue in which Kelly carries on the story of the young Countess's devotion to her husband and his cause. Neither the Countess nor her husband sat upon a throne, but her regal ambitions were realized a century later through their descendant, King Victor Emmanuel of Italy.

The book is attractive and certainly timely. Written for high school youth. — S. M. S.

### Millet Tilled the Soil

By Sybil Deucher and Opal Wheeler. Illustrated by Dorothy Bayley. Cloth, pp. 96, \$2.50. E. P. Dutton and Co., New York, 1939.

The above-named "literary cooperative" is giving children and youth in teens a series of biographies of famous artists in life-story form, interesting, enjoyable, informational. Thus far these authors have brought forth stories of Mozart, Bach, Haydn, and Schubert — musicians all. With "Giotto Tended Sheep" they inaugurated an artist series of which *Millet Tilled the Soil* is the second in order. This series presents the artists in their own surroundings from their childhood up, in language appropriate to the form cast. Poverty, suffering, love, friends, enemies, struggles, and finally success — all are described simply as elements of the sum total of life.

The work under review, profusely illustrated in color and with reproductions of Millet's most famous canvasses, tells the life-story directly and with a quiet charm that gets very close to the artist that was Millet. Yes, he surely did till the soil, and it is close to the soil — the activities of every-day peasant life — that his brush keeps. — S. M. S.

### River Empire

By Helen C. Fernald & Edwin M. Slocombe. Cloth, 224 pp., illustrated. \$2. Longmans, Green & Co., New York, N. Y.

A story of adventure and pioneer life along the river route from Canada to New Orleans in 1806. Pierre, the hero, after seeing his father shot, trails the killer because he suspects an evil plot. He discovers the plots of the Mystic Clan which have been terrifying the people along the Mississippi River.

### The Way of Democracy

By Allen Y. King and Ida Dennis. Cloth, 400 pp. The Macmillan Company, New York, N. Y.

The fifth reader of a series which frankly advocates the formal approach to the study of the principles of democratic life and government. In the desire to simplify the accounts of liberty and freedom as applied to speech, the press, worship, and the search for truth, some inaccuracies have crept into the book which will confuse pupils. The book is in some respects difficult — too difficult in the discussion of abstract ideas which require considerable philosophic background to understand.

### The Other Sheep (A Dramatic Sketch)

#### Prayers

Published by The Catholic Action Committee, 424 North Broadway, Wichita, Kans.

*The Other Sheep* is a booklet containing the script for a play presenting the organization and objectives of the Confraternity of Christian Doctrine. By Angela A. Clendenin. 25 cents; 10 copies for \$2.

*Prayers* is a set of ten leaflets which treat of prayers in common use in the Church.

### The Dictionette

By Hardin Lucas. Paper, 64 pp. The Codetutor Company, Times Square, New York, N. Y.

This is the seventh thousand list of words in a series of graded one-thousand-word dictionaries.

### A Handbook of American Catholic Societies

By Eugene P. Willging and Dorothy E. Lynn. Paper, 28 pp. 35 cents. Catholic Library Association, Scranton, Pa.

This book lists nearly 100 Catholic associations and organizations which are of interest nationally in the United States. It would be interesting to know why the headquarters of the Society of St. Vincent de Paul are not given as of the Superior Council of the United States at 289 Fourth Ave., New York, and why the National Catholic Rural Life Conference is still listed as of Washington, D. C., when its secretary's offices have been at St. Paul, Minn., for some years.

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### Student's Exercise Book in Junior Business Training

By Raymond C. Goodfellow and M. Herbert Freeman. Paper, 156 pp. 60 cents. The Macmillan Co., New York, N. Y.

This exercise book is prepared for use with the authors' textbook *The Fundamentals of Business Training*. Some of the problems can be answered by studying the text, while others require the gathering of help and information from various outside sources.

### Radio Replies (Second Volume)

By Rumble and Carty. 358 pp. Paper edition, 50 cents; cloth, \$1.50. Reduction for quantities. Rumble and Carty "Radio Replies," St. Paul, Minn.

This second volume of *Radio Replies*, containing 1422 questions and answers on Catholicism and Protestantism, is new, complete in itself, and quite different in its contents from the first volume.

### The Story of a Dam

By Geraldine LeMay. Cloth, 68 pp., illustrated. \$1.50. Longmans, Green & Co., New York, N. Y.

In *The Story of a Dam* there is told simply and graphically for children of the upper grades the story of the making of a dam, from preliminary survey to the first flash of electricity over the power lines. The book explains those things which anyone who makes a trip to a dam would see and ask questions about.

## New School Products

### COLOR MATERIALS IN GIFT WRAPPINGS

The American Crayon Company, Sandusky, Ohio, is providing seven of its popular numbers in the *Old Faithful* Tuned Palet line in attractive Christmas wrappings. These are: No. 8 *Prang* Water Colors; No. 16 *Prang* Water Colors; No. 326 Crayonex; No. 343 Payons; No. 912 Excello Squares; No. 1352 *Prang* Tempera Set; No. 1044 Pastello.

### CATALOG OF TESTS

Modern, progressive teachers are always looking for suitable tests for their pupils. The California Test Bureau, 3636 Beverly Blvd., Los Angeles, Calif., has just checked over, eliminated, and added to its numerous tests and issued a new *Catalog of Standard and Diagnostic Tests for 1940-41*. A copy of the catalog may be had for the asking. The Bureau also offers services of its authors and test consultants in assisting to solve any problems and questions you may have along this line.

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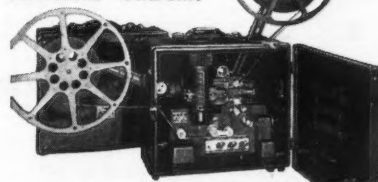
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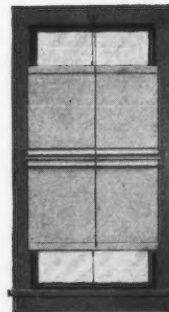


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